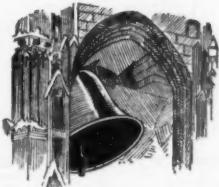


CHURCH MANAGEMENT

A Journal of Parish Administration



In This Issue

Mother's Day Memorial Day

A Worthwhile Program for Mother's Day
—*Fred Smith*

The Minister and the Sick Room
—*James E. Russell*

My 100 Per Cent Church
—*By a Layman*

**Paragraphs of Power for an Every-Member
Canvass**
—*William L. Stidger*

Church Night Recreation

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MAY, 1926 Vol. II No. 8

**Church World Press Inc. Publishers
Cleveland**



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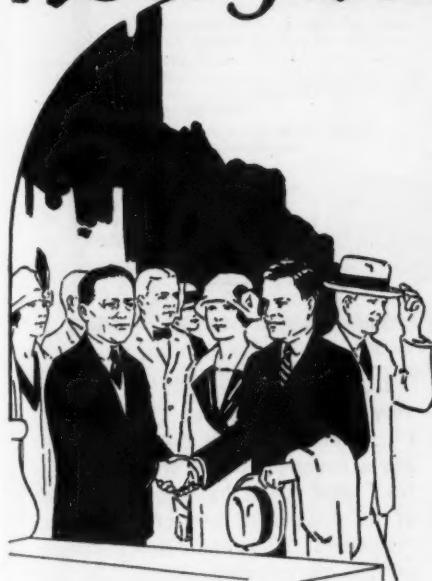
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VOLUME 2
NUMBER 8CHURCH
MANAGEMENTMAY
1926

Parish Administration

Wunder and His Temple—Rev. James Dalton Morrison....	391
A Worth While Program for Mother's Day—Rev. Fred Smith.....	393
Effective Tactics and Methods of Church Work.....	396-408-410-412-417-422
Church Night Recreation.....	398
Paragraphs of Power for an Every Member Canvass—William L. Stidger.....	399
Quotas—A New Method in Church Finance.....	401
We Worship Today.....	406
What to Do in May—Department of Reminders.....	407
Ask Dr. Beaven—(Questions and Answers).....	409
Dollar Tips	411

The Community

The Legend of Squeedunk (No. 2).....	390
My 100 Per Cent Church—By a Layman.....	397
Who Will Show Us Any Good—A Voice from the Pew.....	430

Devotional

Mother	394
Mother of Mine—A Mother's Day Song.....	398
Prayer for Mothers.....	406

Religious Education

Pith and Point—Bull's-eyes for Bulletin Boards.....	406
---	-----

The Minister

Mr. Clergyman: Are You Ashamed of Your Profession—Rev. Paul Morrison	389
Why Ministers Move—H. L. Williams.....	392
The Minister and the Sick Room—James Elmer Russell.....	395

Material for Sermons

Illustrative Diamonds—Selected by Paul F. Boller.....	403-404
---	---------

Selected Sermons

The Mysterious Sword—A Sermon for Children—Rev. Alfred Barratt	410
The Soul and the Crowd—A Sermon by Rev. Joseph Fort Newton, D.D., LL.D.....	413

Editorial Page

St. Paul Writes an Advertisement—The Family Entrance—Religious Weeklies Hard Pressed.....	405
---	-----

Book Broadcastings

What the Writers Have to Offer.....	419-420-421-422
-------------------------------------	-----------------

Vital News Notes

The Gist of the Important.....	424-425-426-427-428
--------------------------------	---------------------

The Editor's Drawer

Yesterday I wondered what I would say in this column.

But today it seemed as though every minister of the Disciples of Christ had suddenly decided to begin a correspondence with the editor. And it all happened because of an indiscreet use of the term "Campbellite" in the editorial page of the April issue.

I confess guilty to the charge. The only thing that I can say in palliation of the offense is that the term was used innocently with no intention of offense. My intentions were good, but my vocabulary at fault. It is an offense against good taste which I shall not commit again.

From the correspondence I have learned a number of things.

Outside of that the editorial was pretty good.

Our editorials are read, even to the second column.

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In the Seat of Scoffers—By an Exiled Preacher

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MARCH, 1926

Vol. II No. 6

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How to Meet the After Easter Slump

Almost inevitably there is a let down after Easter.

Easter is the climax of the church year, and a continuous climax is impossible.

At the same time we are all eager to keep our spring time services going as strongly as possible.

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Why not use the organ and the choir and a violin and cornet Palm Sunday night to tell through music the Gospel story.

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The programs have worked well, and are offered as suggestions to other ministers. At any rate the booklet will be a piece of sandpaper for your mind's match, and if your experience is like that of hundreds of others you will find much in the plans which you can borrow.

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VOLUME II
NUMBER 8

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration

WILLIAM H. LEACH, *Editor*MAY
1926

Mr. Clergyman: Are You Ashamed of Your Profession?

By Rev. Paul Morrison, Cohoes, N. Y.

A PERTINENT question to ask you, Mr. Clergyman, I know! Let's go into the study by ourselves and talk it over, for we would rather not let anyone else in on the conversation—just yet.

You are a clergyman, and I think you have quite an experience to tell as to just why you entered the ministry. No matter how strange that experience, I am ready to believe it. I also have reasons to believe that you are sincere and devoted to the Christian movement or you would not continue in the ministry, many times sacrificing your own interests and those of your family for the sake of the Cause. We could shake hands right now and say to each other in perfect candor, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believes."

We have no reason to be ashamed of our calling, for we are trying through our service in the church to meet the deepest needs of man. We have a definite place in the world's work. Hold your head high, Minister of God! What we are actually doing cannot be reckoned on the latest machine from Burroughs' factory, nor is it to be found on the "New Inventions" page of a Popular Mechanics. It is a work which will best be appreciated when seen from a distance and in true perspective. And that's that!

Have you ever felt just a wee bit ashamed of brother ministers that do things that reflect upon our profession? No, you are mistaken, I am not asking you to sit critically in the seat of the scornful. I know it is easier to criticise the other fellow, his sermons and his work, than it is for us to preach and

to do work above criticism ourselves. Let's be honest. Are you sometimes ashamed of your profession, well, just because we seem to lack not only professional ethics, but some of the common courtesies of life?

Now wait a moment. I am sure you misunderstand me for that expression on your face tells me so. Perhaps I

This minister speaks right out. And he says something. God made us men before he made us ministers and the obligations of manhood are certainly as binding as those of the cloth. Yet he finds ministers doing many things which by high standards they would find it difficult to justify.

can best tell you what I mean by some recent experiences.

The Clergy Half-Fare

The other day I happened to be in a large Union Railroad Station, and behind one of the ticket windows was a friend. Usually every man is busy, but this time there was a lull and a chance to talk as he was making out my clergy ticket. I remarked that it was quite a bit of extra work to tear the coupon, get the form-blank, compare signatures, and sometimes stamp the destination. As quick as a flash he replied, "Yes, and the hardest group of people to deal with." Knowing that he himself was a church man with no prejudice whatever against my profession, I asked him why he said that. Pointing to the men behind a line of windows, he went on, "Ask any of them. They will all tell you that some of the most unreasonable, small and mean-spirited fellows that

we deal with are the men who are receiving the courtesy of a half fare rate from our road." Was I ashamed of my profession? Could I defend them? I did venture to ask what kind of collars and vests these fault-finders wore, and he was very explicit in replying that most of them were the kind the average Protestant clergyman wears. Ashamed of my profession? Yes, if the members come in for special mention by any group of workmen anywhere in the world, and are stamped "hard-to-get-along-with." Testing out two or three other men behind ticket-windows brought the same reaction. There must be some truth in the charge.

Hearing Ourselves Talk

Not long ago I was riding on a train to a denominational convention. The car was well filled with people. Some of them were ministers who were talking, laughing and having a great time together, quite unconscious of their "lay-listeners." So long as the conversation was of a general nature, seasoned with plenty of good wit and humor, it is mighty kind of the ministers to let lay-passengers in on the fun. Two or three of the men spoke with a kind of "pulpit-tone," which of course was entirely out of place.

Soon problems of their churches, estimates of other ministers and their work became topics of conversation. There was the same laughter and loudness about these discussions as with the best "Pat and Mike" story previously narrated. What did some of the folks in the car think when these ministers were "raking-over-the-coals" some of their brethren and when they brought some ecclesiastical officials "up on the carpet"?

Why advertise the problems of the church in a railway coach? Car-advertising is no doubt effective, but what business firm advertises a mortgage on the factory or of trouble between the partners or members of the firm? Do they announce the falling off in the volume of business and other problems? Of course not, but that must have been the impression of a non-church-goer on that car who overhead, without eavesdropping or straining the ear, that ministerial conversation.

Can you imagine three or four surgeons telling of their operations recently performed so that half the car could hear it? What would you think of a group of lawyers running down judges and their fellow-lawyers, mentioning names, so that twenty-five people in the car could hear? There aren't many things in any profession that can be talked over in a common-carrier. It is hardly the place to display the wares or show the mechanics of our profession.

Radio Station—Broadcasting

I think I can again illustrate what I mean by being ashamed of my profession when I say that at a radio studio one of the announcers conducted a delegation of ministers through that studio, explaining in a very interesting way the mechanics of broadcasting. He told how confident mothers would bring their young hopefults to the studio and request that they be allowed to "go on the air." Their voices (or their talent) must first be tested. The announcer told of the difficulty in breaking the news to mother that they were not good enough to go on the air. Usually they do not say that, but merely that the voice or the instrument seems hardly suitable in quality for broadcasting purposes. One of the clergymen asked: "What about the preachers' voices whose services are broadcast?" "I do not care to speak about that," replied the announcer, "but I might as well say it. We have the hardest time of all with clergymen. It is hardest to get them to send in their church service programs four weeks in advance. Then we have to phone them for corrections. They are the limit," he said with a laugh, "but I mean it."

I know just what your come-back is. You point out that these are rare and exceptional instances; that some few men may be like that but the majority of them are not, and I grant you that you are right. Nevertheless, I believe that there is a very widespread feeling against clergymen on similar grounds, and we ought to take it to heart enough to at least remedy the situation so far as we are able.

The ministry gets a man in bad habits—a paradox indeed! In the average church, the minister is general

manager, executive secretary and president of the corporation, for all practical purposes.

He largely shapes the policies and determines the program of the church. In deference to his judgment and desires, strong, capable and intelligent people will remain silent, when they may firmly feel that the best interests of the church are not being served by doing as the minister desires on this or that matter. So far as the church group is concerned he is still the "Parson" or the person in the church. It used to be that he was the parson of the community but that is no longer true. In most communities, he stands shoulder to shoulder with other professional men, but in no fair sense above them.

It seems difficult for some clergymen to yield certain claims of a half century ago made because of their office in life. The modern world does not give a large place to the clergy because of their *Office*, but because as individuals they are compelled to win their way into a community and command respect in their own right.

Therefore, if there is a clash with men at ticket-windows; if there is an accentuated individualism on the part of the minister out in the walks of life, I dare say it is chiefly because the minister has forgotten that he is not in church telling the Little Tots League what to do or rehearsing the Budding Roses for a pageant a week from Sunday night, and that to the world he is a LAYMAN.

It is the judgment of many a minister today that our profession would command greater respect and experience a larger influence if we would substitute adequate salaries for the "cloth's

ten-percent discount," ministerial general and office expense item for the "fee" and demand from our churches the right to an independence that did not make us look favorably upon any kind of gospel-truth "hand-out."

No matter how well we may preach and how well we are liked by the church-people we serve, who know usually in an unbalanced sense our virtues and our faults, we absolutely have no right through an over-bearing and unchristian spirit to misrepresent the gospel we preach. Paul warns against becoming "castaways" after we have preached to others. It ought to be possible to be a bit more modest about our profession without a trace of shame. Every dealing we have with the outside world ought to raise men's opinions of christianity, the church and the ministry.

These are but a few things that appeal to me as the common courtesies of life. We are first of all men, and always *gentle-men*. As Christian gentlemen we represent a high calling; we are ambassadors of God, serving in the spirit of Jesus Christ.

From the standpoint of professional ethics, for the good of the ministry and for our own self-improvement, a code of ministerial ethics would be a God-send. But it is a big subject and will be treated separately.

Finally, my brethren, we who are constantly appointing committees and dispatching societies to do this task or that work, let us appoint ourselves chairman of a committee of one to promote the kind of ministerial conduct that will testify of the greatest brotherhood in the world—the Christian Ministry.

The Legends of Squeedunk

No. 2

When young Jim Blain became the man to preach at Old Squeedunk, the wires fairly reeled with news, the telephones were drunk. The maidens and the matrons, visited and tarried; they wondered if his eyes were brown and why he hadn't married. The Ladies' Aid took on new life and planned a big bazaar. They had to get a lot of cash to pay this fancy Czar. For he had asked more money than was ever paid before and the men informed the women they would have to earn much more. Now when the preacher heard of this, he sent a rush call out and every deacon came in haste to see what it was about. "I've come to preach the gospel and I'll preach it like a man. I want to earn my salary as an honest preacher can. But I object to taking money which is raised through such a show. I want my pay in honest cash as you men ought to know. Don't ask your wives to go to work to raise the preacher's pay. Dig in your jeans and pull it out in a decent sort of way. Fill the collection plates on Sunday; put on your hard earned gold. If you're cheerful as you give it, the Lord will love you I am told. But if you trust his mercy, you will have to treat him fair. Don't try to dodge your duty. Let each man pay his share."

The force of gravity is no respecter of architecture. * * *

We can do more by being good than by talking good.

The auditors may either chill or thrill the preacher. * * *

Some men set their necks and think they have made up their minds.

Wunder and His Temple

By Rev. James Dalton Morrison, Camden, N. Y.

ONE of the most compelling figures among the young ministers of our day is the Rev. Clinton Wunder of Rochester, New York. To have accomplished in a life time what he has done in the last four years would in itself be a record worthy of note.

In the spring of 1921, while yet a student in the Seminary, Mr. Wunder was called to the "Baptist Temple," then known as the East Avenue Baptist Church in Rochester. For one of his age—he was still in his twenties—with a year of his theological course to complete, to be called to this important pastorate was in itself a distinction which challenged the attention of the city and the denomination. Many there were who predicted failure; few, if any, dreamed of such phenomenal success as has been achieved.

Within three weeks after Mr. Wun-

der took the pulpit the evening congregation, which for some time past had averaged less than two hundred, grew to thirteen hundred. Only the limitations of the auditorium prevented a further increase. From that time on

Wunder's second year the church was again unable to accommodate the crowds; and so it continued throughout the fall and winter. Even the most hesitant came to realize the wisdom of Mr. Wunder's recommendation, made as a condition in accepting the pastorate:—that the church abandon its plan to sell the present edifice and refuse to remove to the fashionable residential district along East Avenue. Even the most skeptical now saw that the future of the church was, as Mr. Wunder has insisted, right at its present corner in the heart of downtown Rochester.

To continue there and render the kind of community service the circumstances demanded involved an annual expenditure greater than a congregation made up of people without great wealth could afford.

To meet the situation, provide a modern church and Sunday School building, and supply the financial income required for maintenance, Mr. Wunder visioned a skyscraper structure, containing not only the finest Sunday School and church quarters, but stores and offices for rental. The realization of this dream was a feat worthy of the finest promotional ability and business enterprise. As already indicated, the congregation was not a wealthy one. The largest single subscription securable was \$15,000, while the average gift was about \$150 per member. This brought a total of \$260,000. The splendid corner site of the church was mortgaged for \$1,000,000 and a building proposition that appealed to business men as a good investment was presented. The addition of an issue of general mortgage bonds brought, in all, about \$2,000,000, and the workmen began tearing down the old church to make way for the new edifice.

During the period while the old church was being razed and the new Temple Building constructed, the congregation worshipped in the Lyceum Theatre. As Mr. Wunder had crowded the church auditorium, so he crowded this larger building—ground floor, first balcony, and second balcony, and "Standing Room Only," said the ushers Sunday after Sunday.

On Sunday, September 27, the 14

It is somewhat of a distinction for a thirty-three year old preacher to lead a congregation in the construction of three million dollar property. The story of the man and his accomplishment is one of the most interesting chapters of modern church progress. You will want to know about Wunder.

"No Seats after 7 o'clock" and "Standing Room Only" were words frequently heard at the church entrance. During the first year of his ministry Mr. Wunder



Illustration through Courtesy of the Christian Herald

carried the full work of his senior year in the Rochester Theological Seminary, preached twice a Sunday, led the Mid-week Service, handled the publicity and most of the executive work of his church, and in spare (?) moments crowded in as much pastoral visitation as possible. The results of this crowded period shows 176 members added to the church, \$41,218 raised for benevolence, \$22,783 for local work, and the loose plate offering increased 300%—all in all, a year's work not to be ashamed of.

"But," said the critics, "wait until the second year; wait until the novelty has worn off."

The first Sunday evening of Mr.



Rev. Clinton Wunder

story skyscraper church and office building, representing with the lot on which it stood an investment of \$3,000,000, opened its doors to the public. The auditorium, seating 1,800 people, was soon crowded and over a thousand turned away. Dedication services continued throughout the week, every seat being taken a half hour before the time announced for the opening of the service. More than 20,000 people, it is estimated, were conducted on tours of inspection. Among them were a number of preachers to whom the building seemed too good to be true.

Nothing has been spared to make it the last word in church construction and equipment. The interior of the auditorium, vestibule, and foyer, are designed and decorated along the line of English and Gothic architecture. An atmosphere of reverence pervades the place, enhanced by the effective color harmonies, the panelling and pews of rich American walnut, and the blue and gold damask draperies at the opening of the Baptistry. Nothing seems to have been overlooked,—banquet rooms, cafeteria, gymnasium, shower baths, dressing rooms, parlors, roof garden, moving picture equipment! There is even a hair-drying machine for the women when they come out of the baptismal waters, and a sound-proof kitchen where, after church suppers, the dishes can be washed without straining the patience of the speaker and distracting the attention of the audience.

Four stories of this 14 story building are devoted to the church, the school, and neighborhood service. The remaining ten stories contain ten retail stores and 300 offices. The rental on these, it is expected, will yield a net revenue of \$50,000 a year, which will retire the entire debt within twenty years. "After that," says Mr. Wunder, "the Temple will be in a position to pay its own running expenses without calling on the congregation for assistance. Our people will continue to give money, everything they give being used for benevolent and missionary causes aside from the running of the church itself."

What's the secret of his success? It is a question that is often asked. Mr. Wunder says there is no secret or mystery about it, that all he has done has been to apply modern psychology and modern business methods—advertising, salesmanship, promotion—to the work of the church. He tells how it is done in his book "Crowds of Souls," just published by Fleming H. Revell Company.

Before entering the theological seminary Mr. Wunder had brief experience as a publicity agent, a business promoter, a Y. M. C. A. secretary, and an army chaplain. "Past question," says the author of *Ben Hur*, "all experience is

(Continued on Page 394)

Why Ministers Move

By H. L. Williams

MINISTERS do move. It is as useless to deny it as it was to deny the movement of Galileo's world. This is true despite the fact that everybody theoretically believes in long pastorates. The ministry seems to have become afflicted with unrest as have all other classes of laboring people. There is uneasiness in their ranks. A minister in a town of six churches after a pastorate of four years emphasizes the fact that he is the senior clergyman in the community. A recent Presbytery meeting was described as an assembly of ministers who either were beginning new pastorates or contemplating changes.

The ministers come in for more than their share of criticism for the many changes. They are accused of using the time which they owe their churches for seeking softer nests or more lucrative parishes. They are accused of moving to avoid difficult situations which are ahead. "They do not wait to hear a call of God," one layman has remarked, "but steal messages which are directed elsewhere."

We can assume that ministers are sometimes responsible for uncalled for changes. There may be those who leave a parish before their work is finished, and when they are still morally responsible for its conclusion. It is too much to hope that there are no ministers who find it easier to move than to do the hard consecrated work which long pastorates demand. Granting these there is still much for churches to learn in the art of keeping a minister and making him prosperous.

I will use two real instances which are typical of reasons why ministers are changing fields. The churches in either case could have prevented the change and protected themselves if they had but thought.

The Rev. Mr. K— has just left a village church to move to another of about the same strength. He had been in the parish five years. They had been prosperous years for the church. The debt had been paid, the membership doubled and the benevolences tripled, making it possible for the church to meet its New Era apportionment. Mr. K— was called at a salary of \$1,500. His salary had twice been increased bringing it to \$1,700. The new field offers him \$2,000.

This minister has three children, two of them of high school age. He has had to stretch every cent to make the salary meet the price of food and clothing. He feels that his services are of value to the church so that in normal times he should have expected an in-

crease in salary. The small increase which came really left him in 1920 with a smaller salary than when he was called in 1915. He might have gone to the trustees and asked for more money. But that would be humiliating. A minister dislikes to make bargains with his church to feed himself. The other call came unsolicited. So he accepted.

After the announcement his own church made a counter offer. They insisted that they were more than willing to meet the offer of the neighboring village. But then it was too late. His move, he felt, was his opportunity for promotion. The parish he left have called a man now. They, too, decided to pay \$2,000. If they had been awake to the world conditions around them and made their decision when they should, they would have kept the services of their former pastor whose experience with them had been so happy.

Many of our churches are repeating this experience. It is only after they have lost their ministers that they come to realize that the average of ministers' salaries is higher than before. They can help curb the changes by promoting the minister if he is rendering good service so that it will not be necessary for him to seek increased living elsewhere.

The case of Dr. J— is different. He hasn't moved yet but he is waiting an opportunity. He has the only church of his denomination in a city of twenty thousand. He is the best paid minister in the city, drawing a yearly salary of four thousand dollars. He has been in this church ten years. His work has been good. He is well known through the whole community. Most civic events would be incomplete without his presence.

Yet he will accept an offer to go elsewhere. It isn't the salary figure with him. He isn't up against that problem. But he has one. It is the accumulation of labor and details which have come with the years. He has no assistant so must take care of all of his work himself. When he goes to his office in the morning he turns on the heat. The first half hour he sits with his overcoat on. There are dozens of various reports to be attended to. The telephone takes his time. He may find a few minutes for sermon preparation. And it is not easy to prepare sermons for a congregation which has listened to the same man for ten years.

Many of his tasks could be done by an office assistant. Yet the church is keeping a valuable minister at work at them. "There are people in my

(Continued on Page 394)

A Worth While Program for Mother's Day

By Rev. Fred Smith, Newton Kansas

HERE are few services in the calendar of the Christian year which, when rightly conducted, make a more poignant appeal than that of a Mother's Day Service. Last year I tried out a dramatized form of service which proved to be so highly successful that I am passing it on for the benefit of others who might desire to use it. As the mere detailing of the program would hardly describe the service in any adequate way I am going to explain somewhat in detail the method of procedure followed.

For the opening prelude I had the organist play through a number of the old time melodies associated with home life. Numbers such as "Down by the ole Swannee River" were used. The right psychological atmosphere was at once obtained. Then followed the fine modern hymn by Arthur B. Patten, "Faith of our Mothers." This was followed by prayer by the pastor, though it now occurs to me that it would have been more effective to have chosen one of the mothers from the membership of the church to have led in prayer.

The congregation was now prepared for the main portion of the program which consisted in the presentation of two tableaux scenes representative of home life at its best. The first one was centered round the thought of "God's Dream Come True." The church platform had been arranged to look like a home. All the lights in the church were out except the reading and table lamp in the improvised home. The importance of this should not be overlooked. It fulfilled a two-fold purpose in that it centered the attention of the people upon the platform and also provided the proper light, or rather, I should say, the proper darkness where emotion could have free play without embarrassment to the individual.

All things now being ready the various members of the family came on; not in a stereotyped procession, but in the natural haphazard manner characteristic of the home. Evidently it was an evening on which all the family were home. The father came in, and picked up the paper to read, while the little boy and girl who had preceded him with their mother played on the floor with some "blocks." Then came the young man of the family who found interest in "Science and Invention." While this assembly was taking place

a soloist was singing the familiar song, "Home, Sweet Home." As she concluded the song the minister stepped forward to the side of the platform and read a portion of Scripture illustrative of the things which go to make up an ideal home. Proverbs, Chapter 30: 10-27, is very appropriate. Immediately on the conclusion of this reading the choir began to sing the old time hymn "There's a dear and precious Book." At the same time the mother took up the family Bible and, as she

not to temptation." He paused, listened until the song was ended and then departed.

His going was the signal for the girl to get her wraps. She picked up her school books and was bidding her mother good-bye when her mother said to her: "Oh, Theresa wouldn't you like to speak the piece for me that you are to say today at the Parent-Teacher's Association?" "Of course I will," replied the girl, and coming to the front of the platform she spoke an appropriate little poem relating to Mother's Day. Then she again began to leave. The choir began to sing the familiar hymn: "Be not dismayed whate'er betide, God will take care of you." She listened until it was concluded, then went on her way.

Turning now to the remaining child the mother said: "Well, darling, it is time for a little nap. Let mother rock you for a while." Seating herself she began to rock her while the choir sang some of the old time familiar lullabies. These being finished the mother now took the sleeping child to bed, while a soloist sang a hymn which was the answer to the mother's prayer articulated in the hymn sung at the end of the first tableau. The song which was now sung was "Tell mother I'll be there in answer to her prayer."

For a concluding hymn the congregation were asked to sing Burke's hymn: "Lord of Life and King of Glory, Who didst deign a child to be." With the benediction ended one of the most impressive services in which it has been my privilege to have a part. It is a service which can be used in any church, large or small. It touches the finer emotions of the spirit without debasing sentiment into sentimentality.

Mother's day offers a unique opportunity. In this day of youth we need to recognize the wisdom and contribution of age. The author gives some original ideas which you may be able to adapt for your church.

was opening it, the family gathered around her for evening devotions. Then the reading being evidently finished they bowed their heads in prayer and the choir sang the hymn: "Up to me sweet childhood looketh." This being finished the family withdrew to rest. As they were going off the solo "O Little Mother o' Mine" was sung very effectively.

The platform was now quietly but quickly rearranged to represent a breakfast room. The light now came appropriately through a window. The thought of this second tableau was the illustration of "As the Children Come and Go." The mother came in to see that all was ready for the morning meal, followed almost immediately by the "big brother" of the family who breezed in (as boys are wont to do) with his little sister perched upon his shoulder. While seating her another sister came in. Happiness was manifest in all they did. Seating themselves around the table they bowed their heads and the girl asked the blessing. Then they began their breakfast. As they did so the pastor again came to the side of the platform and read impressively the well known verse: "Christ is the Head of this House; The unseen Guest at every meal."

As the meal finished the boy jumped up with the exclamation: "Well, mother, I must be off to business now." "All right, sonny," she replied as he picked up his hat, "take good care of yourself." As he began to walk off the platform the choir began to sing "Yield

If

(With apologies to Rudyard Kipling)
If you can go to church when all about
you
Are going anywhere but to the House
of Prayer,
If you can travel straight when others
wobble
And do not seem to have a righteous
care;
If you can teach and not get tired of
teaching,
Or tell the truth when others lie like
sin,
Or pray and pay and carry heavy
burdens,
You'll prove yourself a saint, and
—William Wood.

Wunder and His Temple

(Continued from Page 392)

valuable." Certainly it has been to Clinton Wunder. Almost as fully as his theological schooling it has contributed to his success in the ministry. "For what shall it profit a man," says he, "if he have all the theology in the world and know not how to put it across?" Mr. Wunder does not have all the theology in the world but he certainly knows how to put over what he has got. During the first year of his pastorate he spent \$2,000 for advertising. Newspaper space, electric signs, window cards, direct mail, and billboards were used. Two thousand dollars in advertising may seem to some a reckless expenditure, but the loose offerings mounted from \$1,000 to \$7,000. So, as this very practical young idealist says "The advertising paid for itself several times in actual money, and it paid still better in returns that are more important than money."

"But before you can advertise," says Mr. Wunder, "you must have something to advertise." With careful thought and a rather remarkable appreciation of the mind of the average man he has built up a service of such unique attractiveness that people would rather be in the Temple than in the moving picture show around the corner. From the opening moments of the "Sing-spiration," led by Dave Harvard, Mr. Wunder's genial, efficient associate, to the benediction there is not a dull or draggy moment.

Jesus steps from the pages of the New Testament to live among men.

"Warm, sweet, tender, even yet
A present help is He;
And faith hath still its Olivet,
And Love its Galilee.

"We touch Him in Life' throng and
press
And we are whole again!"

One cannot listen to Mr. Wunder without realizing that he is a great lover of folks. His sympathies are broad and deep. Everything he says has a human touch and a heart interest. It is not affectation; it springs from a genuine appreciation of men as men, regardless of their creeds, nationalities or social positions.

We were standing on a street corner, waiting for a trolley to take us across the city to the public school where Mr. Wunder had a speaking engagement. A rather shabbily-dressed man who, it seems, had heard Mr. Wunder preach, drew near and, in broken English, engaged him in conversation. The car for which we had been waiting came, but Mr. Wunder let it go by in order that he might finish the unexpected interview.

Even the most superficial appraisal of Mr. Wunder's gifts would be incom-

plete without mention of his remarkable voice. It is a voice that immediately wins one's ear, pleasing yet challenging—a voice that seems to pick one up and carry him along through successive climaxes to the last word of the conclusion—a fit instrument for the expression of his innate, dramatic passion.

But having said all this, one feels that the secret of Mr. Wunder's success is still unrevealed. Advertising, business methods, timely sermons, an eloquent voice and an impassioned abandon, all make their contribution. But back of them is the unsolved riddle of personality. Mr. Wunder is that rare combination of idealist and realist, business man and prophet, brilliant without being erratic, pious without being unpleasant, practical without being prosaic; a dreamer who dreams

dreams, a doer who translates his dreams into fact. To come into contact with him is to catch the contagion of his soul and become charged with the spirit of optimism, courage and adventure, which he so freely radiates. A newspaper reporter who interviewed him came away to write: "A thirty minute talk with Mr. Wunder leaves the same refreshing feeling as a day spent in the open country. There is the same quieting of jangling nerves and reawakening of trust and confidence. . . . To talk with him is to feel the meaning of the words 'Life more abundant.' His whole personality vibrates with an enthusiasm and glad-to-be-alive spirit that sets up an answering call to life. Back in the street again, breathing deep of the crisp air, there is just one thing to be said, 'after all it's a great old world.'"

Why Ministers Move

(Continued from Page 392)

church whose homes I haven't reached in five years," he told the writer. The burden has gradually grown so heavy that his only hope seems to be in a change of pastorate.

This change and hundreds of similar ones the churches can stop. They can give the minister sufficient help to leave him for his big tasks. Most ministers are poor bookkeepers and office secretaries anyway. Perhaps they should be trained for that work. But the average church will find it a paying investment to secure lay help for the minister. Some churches are fortunate in securing women who can do both office work and some parish visitation in the afternoons. There is at least one instance where a young lady assistant specializing in young people's work divides her time between two rural parishes, neither of which feels that they could support her for full time.

The executive demands of the modern church are such that the time will soon be past when it can all be placed upon one man. There must be more full time help. As the churches realize this and plan to give their ministers the assistance which they need, they will be helping themselves by securing long time pastorates.

The pastors are not wholly at fault. The church needs to awaken to the big tasks of its ministry. It must provide the workman with tools. If it expects great things from him, it must equip him for his work.

To repent means to think again.

* * *
A beatitude lived is better than an altitude posed.

* * *
What will it be next Sunday—Church or hammock?

MOTHER

(Tune America)

Mother! Most precious name,
It's evermore the same,
Earth's sweetest word!
Through ages past have flown,
No sound was ever known,
Like Mother name alone,
Or ever heard.

From cradle's earliest day,
She guarded all our way
With the tender care.
She shared our every woe,
Each cherished hope did know.
Heard every whisper low,
Of childish prayer.

Through many hours of night,
When tears bedimmed her sight,
Our pain she soothed;
Ne'er gave self a thought;
Ever for us she wrought;
With love most tireless sought,
All pains to soothe.

Our Mother's God to thee,
In deep humility,
We lift our prayer;
E'er keep those we love best
Through every trial and test,
Give them Thy sweetest rest
Safe in Thy care.

—From the Bulletin, Tulpehocken Trinity Reformed Church.

SOMEBODY

Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.

Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing each check on schedule day.
Was that somebody you?

Somebody let the year slip by
Heedless of payments piling high.
Somebody said: "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?
—Christian Clarion, Lanett, Ala.

The Minister and the Sick Room

By James Elmer Russell, Binghamton, N. Y.

DR. RICHARD C. CABOT has recently urged, in the "Survey Graphic," that all theological students should have a year of clinical experience when, in hospitals and other institutions, they should get "practice in applying their religious beliefs in the attempt to encourage, to console, and to steady human souls."

Speaking of theological students, he says, "I have wondered whether their call to the ministry has meant in every case a call to preach, or whether to many it is not a call to carry the gospel of Christ to fellow men in trouble of mind, body or spirit, and, if so, whether their future service to individuals in their parishes is not very like what the doctor actually does, (not what he is supposed to do), when he visits a patient."

"The doctor does what he can professionally," writes Dr. Cabot further, "but the larger part of his call is often social; he aims to encourage, to console, to amuse and distract, and occasionally to warn. To a family struck in a heap by the burden and terror of illness, he tries to make himself of use in all sorts of homely and humble ways."

The Mission of the Minister in the Sick Room

It would be hard to express better the mission of the minister in the sick room than by the words of Dr. Cabot, just quoted. The sick call is first of all a social call. It is an expression of simple human friendliness and sympathy, in which the minister comes not only as an individual, but as a representative of the church.

By his call, moreover, the minister should hope to bring cheer. Sickness is a wearying experience. It becomes terribly monotonous. Even the coming of a picture postal card is an event, while the arrival of a sunshine box is an oasis in a desert. The minister should strive to make his call brighten the day. He should have some interesting news to tell and a flash of humor is not out of place. For a child bring a toy or a game.

In all that he does, however, the minister must feel his way along, and be guided by the mood of the patient. The sickroom or a hospital operation is an event for the patient. That is one reason why the sick like to talk about themselves. The invalid will not wish to have his illness lightly treated, and

what is done in the way of cheer must be done remembering this fact.

The supreme purpose of the minister's visit to the sick room, however, is to bring to the patient a new trust in God, and therefore a new patience, courage and hope. As he quickens the patient's faith in God the minister is cooperating in the highest possible way with the physician in his healing ministry.

Some sick people one almost dreads to visit. They complain and they depress. All the more, however, do they need help. Other sick rooms are so

There is no ministry more important than that of the sick room. In the leaning toward intellectualism many Protestant preachers have lost the art of comforting the sick. There are always practical considerations which must govern him. This article touches on many interesting phases.

radiant that to enter them brings gladness and the minister receives more than he gives. Chronic invalids draw on the minister's spiritual reserves. Only by using up strength can he bring a message of comfort to those who have been for years in a wheel chair, and who do not know what it is to be free from pain.

How often a minister should call must be determined in view of the other responsibilities of his ministry. In cases of acute illness he will naturally call more often. From time to time a telephone inquiry will be as acceptable as a call. In going to a new parish a minister will naturally call first upon the sick and shut-ins, but he will be careful about calling more often at first upon shut-ins than he will be able to call later.

Calls in the sickroom should usually be brief, but they should not be hurried. One should be as deliberate in entering a sick room as if he were going to stay all day, but after a few minutes, and certainly before the patient is wearied, and the very sick weary quickly, he should go.

How to Learn of Sickness

One of the first problems of a minister is how to learn where there is sickness. Patients will send for their physician and expect the minister to know by a kind of intuition that they are sick.

If a church is organized by districts with a leader and assistants in charge of each district, one of the responsibilities of those in charge should be to keep the minister informed of illness in their little parish within the parish, as well as to call themselves. A well organized Sunday School can be made a means of information concerning sickness. If each teacher will week by week inquire if there is any sickness in the homes represented in her class, and report the sickness in writing to the secretary, the pastor has at hand, once

a week, a fairly accurate health chart of his congregation. A request on the church calendar from time to time to be kept informed of cases of illness will help, as will also requests for reports of sickness at the mid-week prayer-meeting.

It is a mistake for a minister to think he ought to call whenever there is a hard cold or some trifling indisposition. Such calling will be a species of coddling the congregation. A good rule is to call wherever the doctor calls. Of course a telephone inquiry about some one who is absent because of slight illness is quite all right at any time.

In the case of such contagious diseases, as diphtheria, scarlet fever, or small pox, the minister should not call. In fact, as a doctor once said to the writer, a physician should attend such forms of illness only when he takes precautions to avoid spreading contagion. If he wears a robe, and gloves and a mask the physician is in little danger himself, and neither are the homes where he calls next. One minister known to the writer has asked to be excused from calling where there is tonsilitis because of a peculiarly susceptible throat.

Though there are cases when he should not go into the sick room the minister has a chance by letters and flowers to express his good will. In regard to sending flowers, however, a minister should remember that the members of his congregation must be treated alike, and he should not spend more on flowers at the outset than he can afford to spend later on.

When There Is to Be a Surgical Operation

When a minister learns that one of his congregation is to have an operation he ought to call at the home just before the patient goes to the hospital,

or at the hospital not long before the operation. It is a fine thing if a minister can drop into the hospital along about nine o'clock the night before the operation.

One of his first inquiries may well be as to the surgeon, and when the name is mentioned he should say as much in favor of this particular surgeon as he honestly can. Such testimony will cheer the person who is soon to be operated upon. Under no circumstances should the minister express the wish that a different surgeon had the case.

Next the minister may suggest how important it is to relax and not to fight the anesthetic. Then he can speak in a perfectly natural way how fine it is that as we go into an operation we are in the keeping of a good God. Following this he can go on further and express his confidence that prayer helps, and finally suggest a word of prayer. As he prays he will not only ask that the patient may have strength for the ordeal, but that the surgeon may have wisdom and skill to make the operation the largest possible success.

A Protestant surgeon spoke to the writer in high praise of the fine spirit in which Roman Catholics come to an operation. The priest has visited them. They have made confession. They have received the last rites of the church. They feel prepared for death, and, therefore, they are in the right attitude to come through the operation well and live.

When the operation is over and the minister calls he must be guided by circumstances. For the first two or three days after a serious operation the patient is likely to be in distress, and may not wish to see any one outside of the family. On the other hand he may be glad to have the minister run in and speak a cheering word and offer a brief prayer of thanksgiving that he has come through the operation.

Prayer in the Sick Room

The minister must be guided by circumstances in the matter of offering prayer in the sick room. The writer is strongly of the opinion after a good many years of experience in all sorts of sickness that prayer should be the rule rather than the exception in serious illness. Often a minister will find that when he seems about to go without prayer the patient will ask for it.

By leading around the conversation to God and his care it becomes easy and natural to pray. Do not ask the patient if he would like to have prayer offered. Just go ahead at the right moment and say, "Let us have a word of prayer." It is seldom necessary to kneel. Prayer may be offered when sitting or when standing, and should always be brief. A minister must ac-

custom himself to offering prayer by a bed in the ward of a hospital. Here it is always best to stand.

A minister can pray better in the sick room if he makes it a rule to pray privately for all of the sick of his congregation. The members of a church should know that their pastor is exercising this ministry in their behalf, and they will be glad also to feel that their names are mentioned before God at the mid-week prayer service.

Some of the great promises of scripture should ever be on the lips of a minister to pass on to the sick to fortify their faith, and one pastor has recently written of his custom of leaving a card, bearing a scripture text, in the sick room as a memento of his visit.

The Minister and the Doctor

The minister should remember that the physician is in charge of the sick room. Never has the minister a right to criticize what the doctor is doing. The minister may think he knows of a better treatment, but he must not interfere by mentioning it. The most he has a right to do in serious cases is to suggest to the family the possibility of a consultation, which a doctor ought to ask for any way.

It is for the physician and not for the minister to inform the patient if there is great likelihood that he will not recover. There are, for example, cases of cancer where, humanly speaking, recovery is impossible. The patient has a right to know this, but it is for the physician rather than for the minister to break the news.

In many cases the family will be unwilling to have the patient told, and here the minister can help by showing them that it is not fair to the sick man to keep him in ignorance of the seriousness of his illness. There may be business and other matters he would like to adjust before the end, and he has the right also to quiet and fortify his own soul for the great adventure of death.

Some of the supreme hours in a minister's life will be at the bedside of those who know that their time here is short, and who not only without fear but with real eagerness wait for the sound of the muffled oar.

The Compassionate Heart

After all what ministers need if they are to minister helpfully to the sick is a compassionate heart, a heart at leisure from itself to soothe and sympathize. They need the capacity to bear upon their minds what others are bearing in their bodies and upon their hearts. When one with such a heart of sympathy goes into the sick room he is sure to bring a sense of the presence of Him, "the healing of whose seamless robe is by our beds of pain."

Seldom if ever has the influence of

a minister in the sick room been more finely put than in a little anonymous book, "In the Shadow," published by Henry Holt and Company. Here the invalid names the minister, "the dweller in joy."

"He knelt at my bedside and said prayers before he went away. He did not say them because he thought them suitable, but because to him they were part of the joy he had come to share. After he had gone, I lay and thought that he, too, had certainly discovered an invisible kingdom with magnificent reaches of rapture and joyousness, sorrow and tenderness, and that a great deal of his time was spent in it."

The "Log Book" of Life

This is the title of the evening sermons used by Rev. Alva B. Peck at the Methodist Church, Paxton, Ill., during the month of February, 1926.

The sermon topics and the programs for the evenings were as follows:

Feb. 7—Topic, "Setting Sail"
"Children are we of the restless sea."—
Taylor.

Scripture—Acts 21:1-16; 27:1-6.
Duet—"Launch Out."
Reading—"The Mariner's Hymn"

Solo—"Lead, Kindly Light"...Barnard
Flag Signal—"Bon Voyage."

Feb. 14—Topic, "Dangers on
a Rough Voyage"
"Ocean into tempest wrought."—Young.
Scripture—Acts 27:7-32.
Duet—"The Tempest is Raging."
Reading—"Apostropy to the
Ocean,"Lord Byron

Solo—"Courage"Petrie
Sailor's Signal—"Ship Ahoy!"

Feb. 21—Topic, "Shipwrecked, or
Marooned"
"All earth's full rivers cannot fill the
sea, that drinking thirstest still."—
Rosetti.

Scripture—Acts 27:33-44.
Solo—"The Life-line."
Reading—"The Loss of the Arctic"

Solo—"Out of the Depths".....Grant
Distress Signal—S. O. S.

Feb. 28—Topic, "Coming Into Port"
"The mounting wave will roll us shore-
ward soon."—Tennyson.

Scripture—Psalm 107:23-30.
Duet—"Safe in the Lifeboat."
Reading—"The Three Bells... Whittier
Solo—"River of Eden,"

Greeting Signal—"Port!"

THINK RIGHT

Think right, and smiles shall be;
Think doubt, and hope will flee.
Think love, and love will grow;
Think hate, and hate you'll know.
Think good, and good is here;
Think vice—its jaws appear
Think joy, and joy ne'er ends;
Think gloom, and dusk descends.
Think faith, and faith's at hand;
Think ill—it stalks the land.
Think peace, sublime and sweet,
And you that peace will meet.
Think fear, with brooding mind,
And failure's close behind.
Think this: "I'm going to win!"
Think not of what has been.
Think "Victory"; think "I Can!"
Then you're a winning man.
—David V. Bush in 'Forbes.'

My 100 Per Cent Church

By A Layman

PERHAPS I am fortunate; possibly unfortunate. My business takes me into the great cities of many of the states and I have the opportunity of worshipping with many congregations and hearing the reputed great preachers of Protestantism. Possibly if I had a more permanent residence I would not be so particular about services and sermons. On the other hand I would miss the wonderful privilege of seeing just how helpful services can be made for the hard boiled, fagged business man, who is furthering no propaganda but seeks the spiritual tonic supposedly found in religious worship. At least these experiences have given me an idea of my perfect church and at the invitation of the editor I am going to pass it on to you. Some of the readers may be ministers. Others will be officers in the church. My only apology for the suggestions is the apology of sincerity. I am writing just as I feel.

The first requisite I would make of a 100 per cent church is that it be a friendly church. When one comes in from the street he must feel at home. Otherwise, good music and good preaching will fail in their purpose. It is hard to tell what makes a friendly church yet it is evident before one is seated. A church has a personality as an individual has and friendliness radiates from that personality. No amount of artificiality can take the place of the genuine article.

Some ministers are constantly heckling their congregations to make them friendly. I have recently worshipped in such a church. The minister gave implicit instructions.

"There are strangers here," he explained. "You don't know who they are of course. So will each of you at the close of service turn to the person next to you, shake his hand, tell him your name and where you live. Let him know that this is a friendly church."

I was at the end of the pew. Next to me was a man attending the service with his wife. No sooner had the benediction been pronounced than I heard her give the orders to him.

"Now speak to the gentleman next to you and tell him your name."

The obedient man did as he was told and I in turn gave him mine and we walked out of the church together. Others also were shaking hands and

passing around names. Yet despite of it all I had the feeling that it was the most unfriendly church I had been in for some time. I had gone as a stranger. Two ushers were visiting together as I entered. They seemed to resent my interruption of their conversation. I was led to a pew—one of the nearest to the door, bowed in and forgotten. No hymn book was placed in my hand. No one seemed to take an interest in my arrival or presence.

Let me contrast this with the church I attended last Sunday. I had my

We will give the floor to the layman any time when he will talk sense like this one. He tells you what he likes about churches and preachers. Maybe he is above the average. Anyway he likes good preaching.

little girl with me. As we entered the door, she tripped and nearly fell. Several ushers were standing near. One caught her. The others had some pleasant remarks which entirely relieved any embarrassment. She is but eight years old. Some might feel that the morning service is no place for a child, but in this entirely strange church the greeting of the men was such that the hour was one of enjoyment. I might add that one of the men again spoke to us on the way out, inviting us to worship there again. And we certainly shall.

II

My 100 per cent church is one which makes its services real services of worship. I use this term in contrast to "meetings" and "preaching." I don't go to church to hear "preaching." I go to worship. Again I can't tell just what makes the service one of worship. The preacher probably can analyze it. I only know its effect.

I can't imagine a service of worship without music, yet it is probably possible to have one. But in any service there must be the right proportions. Some ministers seem to want to rush through the "preliminaries" to get at their message which they consider the all important thing. That attitude keeps out the spirit of worship. Careful and reverent reading of scriptures, sincere prayers, whole hearted singing, these things are indicative of the spirit of worship.

Special appeals for money usually kill the spirit. I don't think that I ever refused to give for a church cause. When I might give a half dollar at a special appeal on Sunday I would give many times that amount if the solicitor would see me during the week and not take up the time of the hour of worship with such appeals. I believe that our churches ought to plan to take care of their financial matters outside of the Sunday service. This side of the church is necessary, but like the human skeleton it should stay in its place. If appeals for money are to be made during the hour of worship, they should be made reverently. It always cuts me when the preacher builds up his appeal by the use of either emotional or funny stories. These things have their place—don't misunderstand me. But when I go to a church for worship and see the line up for some special cause, the ushers looking over pledge cards or a big blackboard in diagram on the pulpit platform, I know that I must seek a second service that day to secure the satisfaction of a "Sabbath well-spent."

III

And of course my 100 per cent church must have the best of preaching. I don't like the term "great preaching." I never heard "great preaching" which amounted to much. Yet during these years I have formulated pretty well the kind of preaching which answers the needs of my hungry soul.

I like expository preaching. I have never had too much preaching on the Bible. The trouble with much of our so called Biblical preaching is that it is not what it pretends to be. Last summer I had a few days at a great summer conference so I enrolled in the Bible conference. The assembly had been seriously wrought up by the fundamentalist-liberal controversy and each speaker took it upon himself to damn the men who were attempting to destroy the scriptures and to assert in thunderous tones that the word of God would stand. Yet none of them did what I wanted them to do. I wanted to know more about the Bible. I wanted instruction. That, they did not give. The president asked me for my reaction to the conference. I told him frankly my reaction.

"You have not been giving instruction in the Bible but have been haranguing about the Bible."

I have heard lots of preachers who have taken the same attitude. Instead of being teachers of the word of God they have imagined themselves in forensic battle and have taken their time to denounce their opponents. To my mind the laymen are hungry and thirsty for the words of life but this type of preachers are insisting on filling them with the food of controversy.

I am conservative in my beliefs. Yet I seldom seek to know a minister's point of view. I have heard some mighty good evangelical sermons from so called liberals. The test of a sermon with me is this—is it helpful and constructive? If I can answer this in the affirmative, I call it good preaching. If it is controversial to my lay mind, it is poor preaching and the minister is making poor use of his hour. Our American preachers would do well to study the methods of the British preachers. Where an American liberal will antagonize by his personality a British liberal will be acceptable in the ultra conservative American churches. I have observed this phenomenon again and again.

I think that I like profound preaching. Anyway I like sermons which go beneath the surface and touch the vital problems of life. In contrast with these I don't care for smart sermons. We have some preachers who are very wise in their own conceits. They like to twist words for clever expressions. They like to lead the way through flights of eloquence. Eloquence is fine and I like it; but the minister who uses it must have something worth carrying with him. Preachers are making a mistake today in thinking that they must preach light, surface sermons to grip men. More men are leaving the church because the sermons are not serious enough than because they are too heavy.

Evangelistic preaching has a place. Yet we must recognize that it is a specialized field and to be used at special times. I doubt if every service should be an evangelistic one. We may be ever ready to rededicate our lives but we need direction and help in building ourselves day by day. This is a lonesome world for the soul and the soul needs help. It wants spiritual light on so many things; strength for the struggles of the week. There is direction and help in the Bible. May the ministers of God give it to us.

Some of you now are asking with a tinge of sarcasm, "Where can we find your 100 per cent church?"

To that I only say that I have suggested nothing requiring great numbers or great wealth. I have tried to suggest a program which will feed the spiritually hungry who seek consolation in the service of the church.

Church Night Recreation

■ What Do You Do to Give Folks a Good Time?

Some churches are fully equipped with recreational facilities. Others have but a room and some chairs. Yet in the church night plans the minister is called upon to recommend some form of recreation. Most ministers are not recreational leaders and the task is a difficult one. Have you found something worth while. Tell us about it. If we think it is worth while we will give you one dollar for it. We admit that no game is 100% original, but please don't take your material from a copyrighted book. It will be embarrassing to you and to us.

Or have but one row of potatoes and blindfold the contestants letting each one work against time. It is a lot of fun watching the blindfolded men trying to capture the stray and put it back into his basket.

This is the kind of ideas we want in this department. Send them on.

Mother of Mine

A Mother's Day Song

Why do I love you, Mother of mine?

Why do I love you so?

With your silvered hair, and your toil worn hand,
And a form that is bent and slow;
With eyes not too dim to see
Heaven's fair land,
And a faith only sainthood can know!

Why do I love you, Mother of mine?

Why do I love you so?

I think that I love you, Mother of mine,
I think that I love you so
For the love in your eyes when you
first looked at me
As you bent o'er my cradle low;
For the love in your voice as you
sang, soft and sweet,
With a love only mothers can know.
That's why I love you, Mother of mine,
That's why I love you so.

I know that I love you, Mother of mine,
I know that I love you so,
For the way that you guided my toddling steps
In the way that a child should go;
For the way that your faith kept me
safe, pure, and strong,
And for all that to "Mother" I owe.
That's why I love you, Mother of mine,
That's why I love you so.

I'm sure that I'll love you, Mother of mine,
I'm sure that I'll love you still
When you're gone to your home in
Heaven above
Where the Father's mansions are,
Because you have taught me the
Father's love
And the Tender Shepherd's care.
That's why I'll love you, Mother of mine,
That's why I'll love you still.
—J. H. L. Trout.

People are always neglecting something they can do in trying to do something they can't do.

When a man gets rich, God gets a partner or the man loses his soul.

Paragraphs of Power for an Every Member Canvass

By William L. Stidger, D. D.

Linwood Boulevard Methodist Church, Kansas City, Mo.

Would you like your own set of these paragraphs for editing and adapting to your own work. Dr. Stidger will be glad to send them to you if you will write him. Better send a few stamps along to pay postage.

WHEN an old, conservative church suddenly boosts its budget from \$22,000 to \$60,000 something has happened.

I believe that that something will be helpful to other preachers. Therefore I have already written an article on the letters that were sent out in the preliminary educational campaign which brought these remarkable results in budget boosting. I felt that the educational matter that was run in church bulletins would also be useful, for they can all be adapted and adopted by any preacher in any campaign of this kind.

We carried the educational campaign on under several different phases. The first was the series of seven letters sent out, one each week and a "Thank You Letter." The second feature of the educational campaign was carried out through the weekly bulletins, with paragraphs of power interspersed here and there each week. Our third way of spreading this educational matter was through little cards which were sent out in the letters. A fourth was through using our ad space in the daily papers. When talk about our campaign appeared in our paid ad space it gave dignity and wide interest to our "Day of Destiny." The value of this newspaper ad space is because it gets others outside of the church membership to talking about a campaign. These others are likely to say to a member of this church: "I see by the papers that you are having big times up at your church?" When the church member sees that even outsiders are attracted by the doings of his own church that gives him a sense of pride and perhaps of interest that he did not have before. It also gives a sense of dignity to such a campaign even in the minds of the members of the church if they see that the pastor thinks enough of this campaign to buy expensive ad space to talk about it.

I am going to quote from these vari-

DIVISION I Letters in the Bulletins With Pastor's Signature

HERE'S A WORD WORTH—

I was going to say: "Worth listening to."

Mr. Henry Ford said it last week to your pastor.

He said: "We are on the edge of a period of prosperity that will last a century."

Kansas City is in the very heart of America and it is also in the very heart of the richest spot on earth; the most productive. That means that we have selected a good time to have our "Friendship and Financial Visitation" in Linwood Boulevard, Sunday, December 6th.

The Budget for this year is \$57,000. To date only \$25,000 has been pledged on that budget. It is a fair budget. It includes \$10,000 for our Benevolences. It includes \$7,000 Current Expenses unpaid during the past three years. It includes interest. Most of this the present pastor had nothing to do with contracting. Is it not a fair request for him to ask you to increase your pledge to meet these debts that he had nothing to do with contracting?

We are not meeting them now. In order to meet them there must be a doubling of pledges all through the church.

Do you take pride in hearing your church spoken of throughout the city as one of the great churches of the city? Does the challenge to "Make Linwood Boulevard the Greatest Church In Methodism" appeal to you? Will you help make it so by your increased pledges?

Increase your pledge now, so that on Sunday, December 6th, you can report to the visitors that you took time by the forelock—and saved them work. Double that pledge! Triple it! Many have increased their pledges five times.

"THEY WILL SEE WITH THEIR EYES WHAT THEY WILL WANT TO DO!"

This is the very heart and soul of the need of this church. I have no feeling of disappointment about anything else in the church. Everything else cheers my heart. There is nothing we cannot do if everybody will answer this challenge to give generously, as Christ gave Himself, in complete abandonment on Calvary's Cross for us.

Fraternally and faithfully,
WM. L. STIDGER.

THE DAY OF DESTINY! SUNDAY, DECEMBER SIXTH!

That Famous Honor Roll Is Attracting the Attention of:—

I was about to say "Of everybody in the church world."

Churches are trying it out everywhere. We got a Bulletin this past week from a church in Denver. The way it works is fair. The names of those who have subscribed are printed on the Honor Roll. Then once each quarter the names of those who have paid their pledges up to date are printed.

This is simply a method of giving credit where credit is due and of saying nothing about the others. It is the only fair way of running church finances. The only reflection on anybody is the reflection of omission. If my name isn't there it simply means that I have not pledged and that I have not paid my pledge. I suppose I'll watch pretty carefully that my name is on that list, for, being the preacher, I wouldn't want that Honor Roll to appear each quarter without my name, and Betty's and Mrs. Stidger's. We want on that Honor Roll and we are going to see that we ARE ON IT—in the easiest way—and that is to make our pledges and keep them paid to date.

In the CHRISTMAS ISSUE OF THE BULLETIN the Honor Roll of those who pledged in the DAY OF DESTINY CAMPAIGN will be published. That will be our first Honor Roll of Linwood Boulevard.

After that it will be published each quarter—two weeks after the Quarterly Statements are sent out—and it will consist of a list of the names of those who have paid their pledges to date.

This "Honor unto whom honor is due" is fair, it is fraternal, and it is Christian in its spirit—and I believe that everybody in Linwood Boulevard Church will like it when we get it to working in good fashion.

What do you think of it? The pastor would like to have some reactions, and advice, and comments in person or in writing.

Fraternally and Faithfully,
WM. L. STIDGER.

ous divisions of propaganda, these paragraphs of power in the order indicated in this introductory word, and these quotations follow in order:

**The Day of Destiny! Are You Ready?
SOME SUGGESTIONS FOR
SUBSCRIBERS TODAY**

1. Compare your giving with what you spend on theatres, for candy, for pleasure every week—just before you sign that Pledge Card.

2. Think this over: A member of Linwood Boulevard brought a stranger to church several weeks ago. That stranger was so fascinated with the services that he has been coming every Sunday since then. Last Sunday this stranger, who had been putting in a dollar in the collection, saw the Linwood member putting in a dime, and reported to a mutual friend: "I was never so surprised in all my life. I had a good deal of respect for him until I saw him put that dime in the collection. I said to myself: 'Is that the way church folks support such a wonderful program as this is?'"

This is an actual fact-story and it happened in this church last Sunday.

3. Count out what a tithe of your income would be—for that is the Scriptural Standard for giving; and see what your pledge to the church is compared with a tithe of your income.

4. We have a Budget of \$57,000 and we have about \$27,000 pledged on it to date. That means that we must have \$30,000 in additional pledges today. Tripling our pledges would give us a free program. If each of us triple our giving the problem will be solved.

5. Can you any longer be content, in the face of the big, full program that Linwood Boulevard is putting on, to support the church with any less than a dollar a week? Ought anybody be giving less than a dollar a week to the Lord's work?

6. Just what started anybody to feeling that their obligations to the Lord had been met when a ten-cents-a-week pledge was signed? Linwood is NOT a ten-cents-a-week church. No church of God ought to be looked at in that small way.

7. Every child ought to put in a pledge today. If the parents are pledging it ought not to include the children. It will be a good moral training for every child and every church class to have pledges and to give regularly through the Envelope System.

8. To the Organized Classes! Did you ever stop to think that the upkeep of your class room, the heat, lights, janitor work—is given to you? Will you help to make this a 100 per cent Day of Destiny by signing a pledge card today and becoming a regular supporter of the church that serves you?? The pastor is counting strong on the organized classes of the church today.

9. Parents! Did you ever figure the service that this church renders to your children and to your

youth in terms of dollars and cents?

10. Jack says that if Linwood Boulevard's average income was \$1,800 a year that a tithe of that income would mean that we could start to build our new Community House this year; pay off all of our debts; and meet every penny of our Current Expense Budget and double our benevolences, for that tithe would be \$130,000 annually.

Fraternally and faithfully,
WILLIAM L. STIDGER.

The Day of Destiny! Are You Ready?

DIVISION TWO

**Paragraphs of Power in the Sunday
Bulletin Leading Up to "That
Day of Destiny"**

These Paragraphs of Power were clipped, written, and evolved out of our own needs and experiences. I scanned all papers for any sentence which I could use to direct the attention of the church to prosperity, and to a psychology that would suggest generosity in giving. These paragraphs, I hope, will be helpful to all preacher readers of this magazine for such use:

**The Day of Destiny! Are You Ready?
THIS APPLIES TO LINWOOD
BOULEVARD ALSO!**

Dr. Charles M. Sheldon, who wrote "IN HIS STEPS," is Pastor of The Central Congregational Church of Topeka, Kans. This church is now in the midst of its financial campaign to raise its budget. A list of suggestions that Dr. Sheldon sends out for his church folks will help us. They apply:

1st. The tithe is the ideal for the membership of any church.

2d. The tithe one can use conveniently as a measure to determine where one stands in the scale of Christian giving.

3d. The tithing ideal demands that one give a tenth of his income and earnings to benevolent causes outside of his own immediate family responsibilities.

4th. Study the following statistics concerning what we Americans do with 100 per cent of our yearly income:

LIVING COSTS	24½ per cent
LUXURIES	22 per cent
WASTE	14 per cent
MISCELLANEOUS	13½ per cent
INVESTMENT	11 per cent
CRIME	8¼ per cent
SCHOOLS	1½ per cent
the church	½ per cent

* * *

The December Official Board Meeting was largely attended, and it was further augmented by the presence of the Calling Teams that have been out for two weeks making social and friendly calls on the Church Membership. Close to 500 calls have been reported up to date. This has been a most helpful service that the Unit Leaders have rendered to the church, and the Pastors greatly appreciate this group of busy men and women taking time to do this work. It is heartening to us!

We Are Full of Hope today! We have been working, and praying that this day will mark a new epoch in the life of Linwood Boulevard Methodist

Paragraphs of Power

Church. We believe that this church has caught the vision! We believe that it no longer wants to be an isolated provincial church; that it wants to take its place among the churches with a world Parish; that it wants to put on a program that is worthy; that it wants to look forward to an adequate Community House to care for its young people.

Are We Any Less generous than our neighbor churches on Linwood Boulevard? The Linwood Presbyterian Church this past year collected \$97,850.00. That is just thirty thousand dollars more than Linwood Boulevard Methodist is asking today to run its big, successful program. That means that the membership of this neighbor church paid at the rate of \$195.00 per person. How does YOUR giving compare with that standard? Linwood Methodist is not going to be anything less than the First Church on this Boulevard from today on!

**The Day of Destiny! Are You Ready?
Here Is One of the Essays Writ-**

**ten in the Contest. It Cer-
tainly Gets Honorable
Mention!**

THE MIRACLE MEN!

By Mrs. Anna Schneider

The conviction that it is more blessed to give than to receive has at last aroused an interested member named HOLDTIGHT, to action.

Not long since two preachers had come from Detroit with heavy baggage consisting of plans and new ideas for Linwood. They needed money to carry these ideas out.

HOLDTIGHT pledged ten cents a week, requesting to know how it would be spent. The preachers assured him that ten cents would pay the lighting, heating, salaries, music, and the installation of a Flood Light and Revolving Cross.

HOLDTIGHT then added five cents to his pledge saying: "Go, and make Linwood the biggest and best church in Methodism!"

Note: The Essayist is right—we would certainly be Miracle Men if we made Linwood Boulevard a great church on the present giving. But we do not believe that NOW—when a real programme is being carried out—that this church will require us to work on a pittance budget, when churches all about us are growing far and beyond us because they have adequate budgets.

* * *

The New Preachers of Linwood Boulevard believe in this church! We believe that it has the best organized Sunday School we have ever known in a church; we believe that its Official Board and its Trustees are as keen a group of business men as it has been our privilege to know; we believe that the personnel of the church membership is one of culture and intelligence. We believe that Bishop Quayle was right when he said that the interior of this church is the most beautiful in Methodism. We believe also that the church has the capacity to give and to give largely and generously. With the giving in this church raised to a fair, generous standard we believe that it would be the most desirable church in Methodism to serve as preachers!

Continued in June Issue

Quotas

A New Method in Church Finance

THE new minister has little difficulty in bringing a church to a higher standard of giving. If he is at all wise, he secures a larger salary than his predecessor. The people expect the work to prosper, and they anticipate increasing their pledges. But when a man has been on a field for five years or so it is not so easy to secure increases. The novelty is gone, and folks have a notion that things will go on pretty much the same whatever they give. If a financial problem develops, the path of least resistance is to resign and let the next man solve it. The interesting part of the following story is that by means of the method employed a substantial increase in pledges was secured in the sixth year of a pastorate.

Most churches will shy at the very mention of quotas, or at the suggestion that people be asked to give particular amounts. The chief objections are that it savors of Romanism, that it is impossible to judge of another's circumstances and the calls made upon them, and that the assigning of a definite amount will be resented.

On the other hand every minister knows that the treasurer's record is a rather grotesque thing, that people of abundant means give sparingly, and that those of scant means give liberally. Also that when a general appeal is made to "increase your pledge" that the sensitive souls who are already giving too much respond, while the hardened sinners turn a deaf ear. People have strange notions about their giving. Many need to be talked to in very definite terms.

Properly worked out, the method of quotas is the fairest method of church finance. People will still give according to their meanness rather than in proportion to their means, and yet the assigning of quotas will do quite a little to equalize matters. In churches with very large budgets something like a quota system is inevitable. That is, certain interested individuals and families agree together more or less informally to "break the back of the budget." Raising budgets from fifteen thousand up cannot be left to mere chance. But it has not been common to use this method with ordinary churches with comparatively small budgets.

Our church has three hundred members and a paper budget that hovers

around five thousand dollars for current expenses. This budget had never been even approximately covered before the introduction of quotas. Our success with this innovation is due to two things. The need was real and genuine. The church was happy and united, but did not have enough income to function properly. The "crisis" was not a matter of the imagination of the trustees—it actually existed. The second reason for our success was the slow and patient way in which the plan was worked out. Therein lies our story.

I don't know. There may be a distinction between a quota and an assessment. There is a difference between a suggestion and a charge. But here is the evidence that it works. And it is fair. But whether it is capable of universal use—well I leave that to you.

We began three months ahead of time. Our church year runs with the calendar year, and financial statements are mailed quarterly. With the October statement was sent the treasurer's report showing a deficit on current expenses of over four hundred dollars. On October 22 the trustees met and discussed the matter. The matter of quotas was broached, and a committee appointed to work the scheme out, provided the approval of the church as a whole could be had. This committee consisted of three of the younger and more enthusiastic men of the church. One had served for four years as financial secretary, another for one year, and the third man had been a trustee for nine years—so they knew the people and their manner of giving thoroughly. By request of the trustees the pastor sat with the committee.

The first move of the committee was to arrange for a church supper and to send out letter No. 1. The purpose of this letter was to stimulate discussion among the people. On Nov. 6, 116 people sat down to supper together. The meal was provided by donations. The people remained at the table while the church budget was taken up item by item, different trustees presenting the need of different phases of the work. The pastor absented himself while the size of his salary and the promptness of its payment was aired out. The surprise of the evening was the devel-

opment of a large sentiment in favor of a chorus choir rather than a paid quartette. Each item in the budget was voted upon separately. They were then totalled and the question raised as to how the money could be had. The folly of expecting a general appeal to bring in sufficient money was stressed. Then the assigning of quotas was brought in as an effective way of getting at the matter. Some objections were raised and answered in good spirit. There had been some fear that the meeting would be too harmonious to mean anything, but that fear was soon dissipated. It should be said, however, that most of the objectors cheerfully accepted their quotas when the time came. To our surprise the discussion lasted for two hours. It was the best bit of education on the subject of giving which the church had ever had.

Following the dinner meeting letter No. 2 was sent out to all who were really interested in the church, and of whom it was anticipated that quotas would be asked. We did not want anyone to feel that something had been slipped over on them, and if there were any protests the committed wanted to hear them. Also we wanted to provoke the curiosity of the people as to what their quotas would really be. Only one woman complained, and as the committee knew her quite well, they gave her a quota anyhow—and she accepted it!

Next came the task of working out the quotas themselves. In this the committee was cautious. Out of 150 contributors, only sixty were finally asked for definite sums. It was felt that establishing the principle of the quota was more important than raising a large sum, because if the principle were established the large amount could ultimately be had. The purpose was not alone to raise money for 1925, but to make the money raising of subsequent years easier.

The people were divided into two classes. Where the committee felt that they were doing fairly well with their giving letter No. 3 was sent. The increases in this group were from five to twenty-five cents per week. The thought was that the people would be ashamed not to accept such a moderate increase, and yet that these small increases would bring in a good deal of money for next year, and leave the way open for another small increase in 1926. The

LETTER NO. 1

Oct. 31.

Dear Friend:—

During the last twelve months the average weekly expenses of our church have been \$89 and the average weekly offering \$77. The result of this gap has been to render impossible any improvement of our work or worship, and to cause the accumulation of a deficit of between three and four hundred dollars.

The trustees have appointed the undersigned as a committee to study the situation and to suggest ways in which an adequate income can be had for next year. We have two suggestions to make.

1. That the entire church sit in on the making of next year's budget, deciding just what expense shall be incurred. For this purpose the women will serve a supper on Thursday, Nov. 6, following which the whole matter will be thrown open for the fullest discussion. We hope that you will be there. No pledges will be solicited at this time.

2. After the budget has been drawn up in this way, the committee asks that it be authorized to apportion the budget between the families of the church, asking each person to assume a certain quota. In the past we have made a budget and then hoped that enough pledges would come in to cover it. This year we want to spread the budget in such fashion that it will be really covered. Of course these quotas will be simply suggestions, but your committee believes that they can be worked out in such fashion that most of our people will accept them. However, before this is done we should like to have the freest possible discussion of the whole matter, with you personally, and at the supper meeting on Nov. 6.

At this time we ask that you give the matter your careful thought, and then let us know how you feel about it.

Cordially yours,

C. D. CABLE.
E. J. REED,
W. E. SCHNEERER.

LETTER NO. 2

November 12th.

Dear Friends:—

At the supper meeting of the church November 6th, the following budget for 1925 was tentatively adopted:

Pastor	\$3,000.00
Music	600.00
Janitor	300.00
Light, Heat, Water	375.00
"The Tower" Leaflet	200.00
Miscellaneous	300.00
Repairs	125.00
 Total	 \$4,900.00

Benevolent Apportionment \$1,000.00.

This budget has been figured closely and represents the money which must be had. Failure to secure pledges for the full amount will lead to curtailment of our work.

The undersigned committee has been given the task of securing this money, and has been authorized to ask pledges for definite amounts from those who are truly interested in our church. Working out these amounts is not an easy task. We have tried to keep two things in mind; the circumstances of our people and the necessities of the church. The amount asked of each person will represent an endeavor to balance these two considerations. In most instances we are asking

vast bulk of the people in this class accepted their quotas.

There was a small group where the committee felt that the current pledges were way below what they should be. To these people was sent letter No. 4. Their quotas were placed half way between what they were giving and what the committee thought they ought to give. The idea was to flatter them into coming up to the mark. Most of these people did not come up as far as we wanted them to, but they all moved up some.

The letters giving the quotas were individually typed and were signed by members of the committee. One Sunday, Nov. 23, the pastor preached on "Money" and pledges were taken. Instead of scaring the people away, there was a better attendance than usual. At the close of the service the three men of the committee were stationed in three different locations in the church, and the people who had been assigned to them came up and made their pledges. It was very good psychology to have the people come to the solicitor rather than the solicitor go to them.

Naturally, not all of the people who had been assigned quotas appeared. They were given two Sundays to do their duty, and then their cards went into the regular canvass conducted in the usual manner on a Sunday after-

noon. The greatest surprise of the whole matter was that this preliminary work did not perceptibly reduce the work of the canvass. Only one less team than the year previous was required. What had happened was that the canvassers and the back bone of the church had been thoroughly covered, but the "fringe" of the church had not been touched at all. But the canvassers, who had already raised their own pledges, went at the task of soliciting with a vim unknown in other years.

How did the matter work out? Sixty people were asked for increased pledges, and there were fifty increases. There were also thirty-five new pledges. The increases asked for in the quotas totalled \$600—and the committee had no hope of getting the total amount. But the grand total of all pledges showed an increase of almost exactly that amount! For the first time since the church has had a sizable budget, it looks as though that budget were really covered. As for bad effects, there appear to be none. Some people did not like the system, but they did not get mad about it. One woman wrote a mildly disagreeable letter to the trustees, but came across with more money. The moral is that if you give a church time enough to think a matter over, and if every move is made in the open with the fullest opportunity for discussion,

only for a slight increase, yet if our people generally accept our suggestions the result will be a substantial increase in income for the church.

If for any reason you do not want to be asked for a definite amount, on your request we will drop the matter, soliciting you in the same manner as in other years.

We expect to send you a personal letter the first of the week stating the amount we think would be a fair pledge from you. Then on Sunday, Nov. 23rd, there will be an opportunity for you to make your pledge as you see fit, to one of the members of this committee at the close of the morning service.

We ask your good-will in our difficult task. General co-operation in this scheme will mean success; failing such co-operation our plans for the future will require much modification.

Cordially yours,

C. D. CABLE.
E. J. REED,
W. E. SCHNEERER.

LETTER NO. 3

Sam Jones,
Eddy Rd.

Dear Mr. Jones:—

After studying the needs of the church and the resources of our people the quota committee believe that it would be fair to ask you for a pledge of \$..... per week towards current expenses of the church for 1925 and of \$..... per week for benevolences.

This represents but a small increase over what you are now doing. You will hardly miss the additional sum, but if all our people respond to our requests the income of the church will be greatly increased. We hope that you can help to that end.

Next Sunday after the church service I will be glad to give you a pledge card and confer with you further about this matter.

Cordially yours,

LETTER NO. 4

Mrs. Blank,
Cleveland.

Dear Mrs. Blank:—

After studying the needs of the church and the resources of our people the quota committee believe that it would be fair to ask you for a pledge of \$..... per week for current expenses and of \$..... for benevolences.

We appreciate that this represents a considerable increase over what you have been giving. The committee has two reasons for asking this increase. The church must have a larger income next year, and yet the number of people from whom we can substantial increases is limited. You are one of the few to whom we believe we may look for considerable help in lifting this burden.

Even though we are asking of you a large proportionate increase, we are really asking for less than many of our people in similar circumstances are at present paying. It so happened that you were not at the Annual Meeting last year when many pledges were increased, and you have not been solicited to the extent that others have been. So while this increase may seem large to you, it is only asking you to give in something like the proportion that most of our people are doing.

The committee have assigned your name to me, and I should be very glad to discuss this matter with you personally next Sunday morning, or at any other time.

Cordially yours,

that a group of people may be led to accept any method of financing which is inherently reasonable.

NEXT SUNDAY

Mr. Speeds will clean his auto,
Mr. Spurrs will groom his horse,
Mr. Gaddis will go to Findlay,
With all the little Gaddis of course.
Mr. Flight will put carbolic
On his homing pigeons perch,
Mr. Weeds will work his garden,
Mr. Good will go to church.

Mr. Cleek will drive a golf ball,
Mr. Tiller steer his boat,
Mr. Popper on his cycle,
Round and round the State will mote.
Mr. Swat will watch a ball game,
Mr. Take and son will search
Through the beaky woods for mush-
rooms,
Mr. Willing will go to church.

Do you ask me what's the matter;
Do you wonder what is wrong?
When the nation turns from worship,
Sermon, prayer and sacred song?
Why do people rush for pleasure,
Leave religion in the lurch?
Why prefer a padded auto
To a cushioned pew in church?

Reader, well I know the answer,
But if I should speak aloud,
What I think is the real reason
It would queer me with the crowd.
You'll be popular, dear reader,
When you yield the critics birch.
You'll be safely in the fashion
When you blame things on the church.
—Tiffin Baptist.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

THE MOTHER LOVE OF GOD

"I heard recently a story about Dr. Lewis Edwards, a great Welsh divine of his day. He was preaching on one occasion in Festiniog about forgiveness, and urging the necessity of forgiving others if people themselves wished to be forgiven. And in his congregation there was a father and mother who had a wild scapegrace of a son, a lad who had given them no end of trouble and who even then was living a reckless sort of life in Liverpool. Dr. Edwards knew all about the trouble, and speaking to them after the service and making a personal application of his sermon, he said, 'You must forgive John.' 'Forgive John,' said the wife to the husband as they turned away, 'he doesn't know our love for John.' Forgive? Why, their hearts were with that absent lad, and that was what they prayed for with incessant entreaty, that he would come back. No! Dr. Edwards did not properly estimate a father's and mother's love, neither can the floods drown it. 'Love suffereth long.'"—J. D. Jones in "The Greatest of These."

A BIBLE MOTHER

"There is no man eloquent enough to tell adequately of the beauty, the courage, the fidelity, the glory of holy motherhood. If I were asked to put a wreath of glory upon the brow of the one personage of the Bible roll of heroes whom, aside from Jesus Christ, I count most worthy, on what brow do you think I would place it? Not Abraham or Moses or David or Joshua. Not Elijah or Elisha or Isaiah or Daniel. Not Paul or Peter or John—none of these, greatly as I admire and revere them. But I would go straight to that particular throne in heaven where today sits Rizpah, dear old faithful Rizpah, who, when her sons were taken prisoners in battle and crucified, and were left to waste away on their crosses, wrapped herself in her shawl of sack-cloth upon the rocks near them and remained on guard for one hundred and eighty days and nights. From May until October she kept the vultures from their dead bodies by day, and with blazing torch kept the hyenas and the lions from them by night, until at last her story reached the ears of David and roused his poetic soul to a worthy response, and the wasted bodies of her dead were taken down and buried in honor and she could rest. On Rizpah's brow in the holy name of motherhood everywhere would I place the noblest crowd for human heroism."—L. A. Banks in "Christ's Soul-Searching Parables."

GREAT MOTHERS AND GREAT MEN

"Run your eye along the files of history and you will find this significant fact: not all of the great and good men of the race had great fathers,

MOTHER

They say that man is mighty,
He governs land and sea,
He wields a mighty scepter,
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the
cradle
Is the hand that rules the
world.
—William Ross Eallace.

but almost without exception they had great mothers. The father of Moses, the great Hebrew leader and law-giver, is not mentioned even by name—apparently he did not amount to enough to get into the record. But the mother of Moses is fully described as a woman of high purpose and splendid moral courage.

"It is unusual to find anyone who has ever heard the name of the father of Augustine, the great Roman theologian and Christian leader. The whole world knows the name and character of Monica, the mother of Augustine.

"John Wesley's father was a feeble, commonplace Anglican clergyman, who never made his mark in the world. Susanna, the mother of the Wesley's, was a woman in a thousand.

"Abraham Lincoln's father, Thomas Lincoln, was a simple-hearted, roving type of man, almost a ne'er-do-well, for he could scarcely get bread to put into the mouths of his children. Nancy Hanks, the mother of Lincoln, as judged by her personal qualities, was a woman in a million.

"So on through the list,—look them over sometime if you are curious, the great men did not all have great fathers, but in almost every case they had great mothers. The motherhood of a nation becomes the measure of its honor and of its advancement."—C. R. Brown in "Ten Short Stories from the Bible."

"LOOK UP, LIFT UP, LEND A HAND"

"A young Negro arrived in Boston for the first time seeking employment. As he made his way along the intricate streets tugging a very heavy valise which contained all his earthly possessions, almost overcome by fatigue and loneliness, he felt a hand slipped in beside his own as a kindly man helped him to carry his load. The grateful boy thanked his new friend, and the man replied, 'Look up, and lift up, and lend a hand.' And that was a notable day for the Negro race and for human character when Edward Everett Hale eased the burden of Booker T. Washington. The obscure, ignorant child of slavery got his vision and call; and already a whole race has felt the uplifting power of his ready hand."—Charles E. Locke in "A Man's Reach."

A MOTHER'S PRAYERS

"Up to the age of thirty, Augustine lived for pleasure, for ambition, for sinful indulgence. His life was marked by splendid success. He became Professor of Eloquence at Milan, the city where the Emperor than had his palace. But his mind was not at peace. For long years his saintly mother Monica had been unweariedly praying for him, but he had not submitted his will to the easy yoke of Christ. One September day, he tells us, as he sat in the garden, where all the flowers were in bloom, exhaling their fragrance beneath a cloudless sky, a great struggle took place in his mind. He threw himself in an agony under a fig-tree and prayed earnestly to God, saying, 'O Lord, how long, how long, how long wilt Thou be angry with me? Must it be for ever tomorrow and tomorrow and tomorrow? Why should it not be today?' He seemed to hear the voice of a little child speaking in the distance, and repeating 'Tolle, lege'—'Take and read; take and read.' He obeyed the voice, and took up the Epistles of Paul, where he had been reading before. The book opened at the verse: 'Not in rioting and drunkenness; not in chambering and wantonness. Make no provision for the flesh thereof.' He read no more, for the light which comes from God into every earnest and willing heart had entered his; and in one strong, instantaneous resolution he had given up his former life for that higher and nobler one, of which he had only glimpses before. He left the garden and went to this mother, and filled her heart with the most exquisite gladness by telling her that at last her prayers for him were answered."—Mrs. Jameson in "Sacred and Legendary Art."

THE MOTHER AT THE CROSS

"There stood by the cross of Jesus His mother." We could have been sure of it, even if John had not told us. It is a way mothers have, they are always near our crosses. It is sad but beautiful that mother love seems to be at its best in the atmosphere of pain. Like the night-blooming jasmine it sheds its ravishing fragrance in the dark hours. And Mary was no less a mother because she had so great a Son."—Frank J. Goodwin in "The Vigil at the Cross."

THE USE OF COMMONSENSE

"Boswell, having been insulted by some one, went off to Dr. Johnson, and poured forth his woes. The Doctor laughed and said, 'Consider, sir, how insignificant this will appear twelve months hence.' Boswell took the counsel to heart, and says himself: 'Were this consideration applied to most of the little vexations of life, by which our quiet is too often disturbed it would prevent many painful sensations. I have tried it frequently, and with good effect.'"—J. W. G. Ward in "Cameos From Calvary."

THE CHURCH BELL

"Listen! I know the sound among ten thousand. It is the old bell in the village church. I have heard many church bells in my time, in cities and towns and country places, ringing from high cathedral belfries, and minster towers, and from more lowly sanctuaries, but none so sweet as the old bell. Often in the years that have gone by I have paused to listen, and although long distances intervened, I have never failed to hear it ringing in my heart. Time has not quenched, nor distance dimmed, its music. Memory awakes at its sound, and emotion is deeply stirred. Scenes long past float again before my mind. It is the Sabbath morn, and I see the people passing along the streets on the way to the white church. Soon we are in our places, and the old minister walks down the aisle and ascends the pulpit. His discourse is plain, but informing, and constructive of life and character. The roots of my life are there. The ideals of youth were inspired under the sound of the old church bell. Long since I left those scenes of childhood's hours. But I have never gone beyond the spell of that magic bell. It summons me still to climb the heights of life, and one day, I verily believe, I shall hear its music mingling with the music of the skies."—Edgar W. Work in "Every Day."

INCONSPICUOUS DISCIPLES

"An old Scots minister toiled on amid much discouragement. No signs of success gladdened his heart. And though his people were indulgent up to a point, he felt his work was a failure. One day, however, a youth came shyly to speak with him. He had been moved by the simple preaching of this saintly man, and asked if he too might one day qualify himself for the holy ministry. The old man listened with sympathy and understanding; had he not faced a similar issue himself long ago? He advised the youth as best he could. He set his feet in the way of preparation, and aided him with his studies. Then he saw him set out for Africa, called by God to the 'other sheep' of Christ's fold. With such power and success did that missionary labour that eventually the world rang with his praises. It remembers his name even to this day. Robert Moffatt stands in the front rank of courageous pioneers of the Kingdom. But the name of the godly man who helped him to climb the ladder of glorious achievement has passed into oblivion."—J. W. G. Ward in "Cameos From Calvary."

GOD IS UNDECEIVED

"In a church I once served there was a rough fellow, a boiler engineer, a little Frenchman from Canada. His career had been checkered. Often he borrowed money from me, but always, sooner or later, the score was paid. For months he would be without a job. He was holding his job at sixty dollars a month, and paying half his wages toward the rent and support of a plumber friend who seemed to be without work. Peter was naturally interested in getting this friend a job, and several times thought he had succeeded; but, for some reason or other, the

plumber did not tarry long at any position found for him. Finally Peter grew suspicious, and confided in me his doubts. He said: 'I am afraid George does not want to work.' I said: 'Peter, give him one more trial. He may fool us, but he cannot fool God.' Jumping to his feet, his little black eyes snapping like fire, he cried out as though he had made a brand new discovery: 'No, Doc, he can fool us, but he can never fool God, can he? Christianity is the religion of a searchlight, stern and uncompromising, whose God cannot look upon sin with the least degree of allowance.'—James Isaac Vance—Sermon in "The American Pulpit."

A LITTLE FIRE KINDLETH A GREAT MATTER

"I talked with a grandfather whose home was Godless—no religion, no Savior, no God, no church, though his father had been a man of deep piety and had trained him with splendid influences at home; but he had brought up his own children without religion. They were Godless, and had children of their own who were Godless—three generations without God, and all this because the young man, the year after he was married, went to a certain church where an officer did not happen to extend a very cordial welcome to him, and he turned on his heel and said: 'I will never enter the house of God again if that is what the church stands for!' Ninety-nine men would have welcomed him, no doubt, and the man who failed to greet him that morning may have been suffering or careless, and still, because he misjudged that officer and turned away, he and his home had grown up a Godless home; his sons and daughters were Godless; his grandchildren were without faith and hope—all because he did not conquer a sensitive nature when some one was unjust to him. 'How great a matter a little fire kindleth.'—John Timothy Stone in sermon in "The American Pulpit."

"WHAT IS IN THINE HAND?"

"'What is that in thine hand?' Is it a hoe or a needle or a broom? Is it a pen or a sword? Is it a ledger or a school book? Is it a typewriter or a telegraph instrument? Is it an anvil or a printer's rule? Is it a carpenter's plane or a plasterer's trowel? Is it a throttle or a helm? Is it a scalpel or a yardstick? Is it a musical instrument or the gift of song? Whatever it is, give it to God in loving service. 'Whatsoever thy hand findeth to do, do it with thy might.' In the scripture there was a man with a 'withered hand'—what pathos, what tragedy! How uneven are the chances of success in the world to a man with a withered hand? Such is a handicap indeed. But this is not an incurable ailment. Christ said to the man with the withered hand, 'Stretch forth thine hand.' Do it, brother. Obey! There is life, character, achievement, service, career, immortal, in that hand—stretch it forth! For Christ's sake, for your own sake, for humanity's sake, stretch it forth!—now!"—Charles E. Locke in "A Man's Reach."

"YOU FIRST, I FOLLOW"

"I read a beautiful little story about Principal Cairns the other day. He was one of Scotland's greatest men. He had the offer of the Principalship of Edinburgh University, but he preferred to serve his Church as principal of the theological college. Modesty was the supreme characteristic of this great man's nature. On public occasions he was accustomed to stand back and let others pass him, saying: 'You first, I follow.' It became the habit of his life—this love which never vaunted itself. When he was dying he said farewell to those he loved, but his lips continued still to move. They bent to catch the final word, which doubtless was spoken to Him who was dearer than life: 'You first, I follow.' And if we all had that spirit, if in honour we preferred one another and served each other in love, we should get rid of envy too, and love triumphant would make earth like heaven."—J. D. Jones in "The Greatest of These."

KINDLING THE CROWDS

"I am for the crowds, but I want the crowds kindled. There must be more men and women who can kindle the crowds and who will kindle them by firing small groups.

"One frosty autumn night, during my college days, a number of us were invited out into a clearing to fire a number of large bonfires. All over the side of a great hill were these many piles of dry brush. Near the center a fire was kindled and there each of us lit our torches and then rushed out, in orderly fashion, to ignite our piles. Within a few minutes the whole forest hillside was a glorious blaze, with flames leaping, brush crackling, sparks flying and the whole sky red. That is the way the crowds must be kindled for Christ."—John R. Ewers in "The Twentieth Century Quarterly," First Quarter, 1926.

GOD'S UNCHANGING LOVE

"Spring also symbolizes God's unchanging love. The pictures which God paints do not fade. Leonardo da Vinci's Last Supper is a wreck, and so, also, is his celebrated Mona Lisa. The most exquisite things which Leonardo da Vinci painted into that face have been scrubbed out by the hands of chemicals. Rembrandt's Night Watch is a wreck, and so, also, is Titian's famous Assumption. So, also, is Correggio's Holy Night. The masterpieces of the great masters all are faded. Titian's reds are becoming dark, and his yellows are becoming white. Even Turner's skies are becoming lemon-yellow and chalky-white. Munkacsy, who painted only yesterday, has left pictures which are already growing rapidly black. God is the only Master whose masterpieces are fadeless. The colours of Spring in this year of grace are as fresh and beautiful as were the colours in the first Spring that ever greeted the eye, and down through all the ages we are sure of this—that Spring will be no less beautiful than what it has been from the beginning. From everlasting to everlasting, God is God. He is the same yesterday, today, and forever."—Charles E. Jefferson in "Nature Sermons."

The Editorial Page

St. Paul Writes An Advertisement

SEE with how large letters I write unto you with mine own hand." Gal. 6:11. (American Revised version.)

We have it from as good an authority as William M. Ramsey that Paul was in this instant writing a display card or an advertisement. He had some things he wanted the Galatians to appreciate. If he had been speaking, he would have emphasized his words with a strong enunciation or a striking gesture. But he was sending a letter. He still had resources for emphasis. He wrote in large letters.

That is the basic principle of advertising. Advertising consists of the use of letters and white space so as to attract the eye and command attention. It is not always accomplished by merely large letters. It is interesting to note that Paul did not hesitate to display his message in a way which would attract attention.

I can imagine that when the church fathers opened the letter they started to read the well penned words of the scribe, employed by the apostle. As they read on, the eye was attracted by something unique—something new. They immediately turned to the large characters and read the message so dear to the apostle.

Professor Moffatt makes this interpretation even more emphatic. "See what big letters I make, when I write you in my own hand."

The Family Entrance

DOES your church have a family entrance? Or have you so successfully graded your church that you have one entrance for mother, another for father and several entrances for the children according to their ages? If you have fallen a victim to this specialized form of religion, think it over and see if it isn't time to restore the "family entrance."

Modern society very much needs the old fashioned Christian family. The church is about the one organization left which can protect this good old institution. Some times I think that it isn't doing it. It takes the father on Monday and Thursday nights, the mother on Tuesday and Friday nights and the children on the nights and afternoons in between. Said a very keen woman, "The children don't see their father much now that he has become active in the church."

The world needs the old fashioned family with the parental discipline more than it needs the men's clubs and brotherhoods. It needs the father who fears God and who, as the head of the family, instructs his children in that fear and in a love of righteousness.

The world needs the old fashioned family with the devoted mother teaching the children bed time prayers more than it needs missionary societies and Ladies' Aids. It needs the mother who would rather sing a lullaby than the Sunday anthem.

The world needs the old fashioned family altar more than it needs the graded Sunday school lessons or directed recreation. It needs the father as the priest, taking time for family devotions more than it needs the father as a church accountant, trying to raise the deficit for the year.

The youth of today needs the home discipline, even though the birch switch be a part of it, more than he needs the gymnasium and educational features so many churches are offering. He needs the restraint of a sensible father and a religious mother more than he needs his

autos, dances and clubs. Even the confirmation class is no substitute for the religious training of the home.

Yes, the church of today must have a family entrance. May with Mother's Day is a good time to promote it. Why not devote a month to the problem of the modern family. Encourage the whole family to come to church. Try and preach sermons the children will understand. It may come hard to many ministers who have specialized in adult sermons. If more preachers would preach to the children, more adults would get something worth while from the sermons.

I am not saying that the world does not need other things beside the old fashioned Christian family. It surely does. But the church which wants to go to the heart of the spiritual needs of humanity can begin at once its reconstruction of the family. Help to put back the open Bible on the living room table. Give the great hymns of the church a chance with the modern jazz. Let the children know that the parents are more interested in spiritual power than in criticizing the sermon. Help restore the "family entrance."

Religious Weeklies Hard Pressed

OBSERVATIONS indicate that the next few months will see radical changes in the line up of the religious weeklies of the country. For some time these papers have been urging that some form of subsidization must be found or they would be forced to discontinue. Many took it for the traditional cry of "wolf" which we often hear from religious organizations.

But the absorption of the *Christian Work* by the *Christian Century*, followed by the announcement that the *Continent* is to be discontinued reveals the actual seriousness of the situation. Those papers which are supported by denominational funds have a firmer grip on life. Their losses can be absorbed in other ways. But the road is hard for the journals which have to pay their way.

Even a subsidy is not 100 per cent satisfactory. It is merely a scheme to keep going. Every subsidized paper is under the suspicion of being propaganda and in most instances the suspicion is justified. The restrictions which go with the money limit the papers appeal and usefulness. When you make a paper the "official" for a denomination it may make possible a large subscription list but the general reader passes it by.

If we follow the thing to its final analysis we have to admit that the average church member doesn't think the religious weekly worth while. It may be his mistake. It may be his inadequate appreciation of the significance of religious discussion. It may be his stupidity. But the fact is that the appeal to the lay members of the Protestant churches in behalf of religious weeklies have been flat failures.

Perhaps the process of elimination and consolidation will produce a different type of weekly which will make a popular appeal. There is certainly need of a good home journal with its major emphasis on religion. It is our feeling that if there were an immediate possibility for launching a great Christian weekly which would challenge the attention of America as William Robertson Nicoll's *British Weekly* did England and Scotland that many existing papers would be glad to sacrifice themselves to the larger proposition.

Let us hope that if religious journals die that religious journalism will not alone survive but rise and flourish.



Bull's-eyes for Bulletins

Teach by your lives.
* * *

Barriers make us rise.
* * *

Genius is eternal patience.
* * *

A sense of humor is a means of grace.
* * *

Criticising, like charity, should begin at home.
* * *

Success depends upon backbone, not wishbone.
* * *

Where there is no vision the people perish.
* * *

The church needs less block and more tackle.
* * *

Fortune does not change men: it unmasks them.
* * *

The god Speed doesn't always make for God speed.
* * *

Opportunities always look bigger going than coming.
* * *

Service is a yardstick by which greatness is measured.
* * *

If you cannot win, make the one ahead break the record.
* * *

Some men are known by their deeds; others by their mortgages.
* * *

It is a striking coincidence that "American" ends in "I can."
* * *

The man who wakes up and finds himself famous hasn't been asleep.
* * *

Vehicles are much like men; they make faster headway on the level.
* * *

The fellow who tries only to look on won't have a look-in.
* * *

You can't clean up in this world with soft-soap. It requires grit.
* * *

Somebody is going to back down when the public gets its back up.
* * *

The habit of going to the bottom of things usually lands a man on top.
* * *

The qualities we possess never make us so ridiculous as those we pretend to have.
* * *

Many a player in the orchestra of life spends all his time merely in tuning up.
* * *

If you get to the end of your rope, tie a knot in it and hang on.
* * *

Religion that controls one's heart and hand can easily convince another's head.

We Worship Today

WE worship today with the First Presbyterian Church, Buffalo, N. Y., of which Rev. George A. Buttrick is the minister.

Sunday Morning Services

Morning Worship at Eleven O'clock
MR. GATES WILL CONDUCT
MR. BUTTRICK WILL PREACH

Dvorak
No. 335

Prelude: Largo (New World Symphony)
Choir Introit: Thou Lord of life our saving Health
The Call to Worship and Doxology: (Congregation Standing)
The Invocation: (Congregation Seated)

No. 398

The Confession of Sins:

The Assurance of Pardon:

*Hymn: Come, Thou almighty King

*Responsive Reading: Selection 1

Gloria Patri

*Scripture Lesson: Matthew 22:1-14

*Anthem: Trisagion and Sanctus

Therefore with Angels and Archangels and with all the company of heaven, we laud and magnify Thy glorious Name: evermore praising Thee and saying, Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of Thy glory; Glory be to Thee, O Lord most high. Amen.

Prayer, with The Lord's Prayer:

The Offertory: Soprano solo—Turn Thee unto me (Eli)

Costa
No. 263

Hymn: Dear Lord and Father of mankind

Sermon:

SUBJECT: The Parable of the Wedding Feast.
TEXT: ". . . and all things are ready: come to the marriage feast. But they made light of it. and went their ways . . ."—Matthew 22:4, 5.

Prayer and Choir Response:

Benediction and a Moment of Silence:

Postlude:

*Those who arrive late are kindly requested to assist the reverence of worship by taking their places only at the points in the service thus indicated *.

Prayer for Mothers

ALMIGHTY GOD, the beginning and creator of all good things, make conscious to the torch-bearers of life—the mothers of the race—Thine infinite interest and care for them; fold them in the everlasting arms of Thy love. Thou didst struggle with them as they climbed the steeps of motherhood, through its travail of mind, body and soul. May their compensation be a clearer vision and a guiding wisdom, a love returned and understood, and the ultimate satisfaction of knowing that they have lifted those entrusted to their care up into helpful harmony with Thy Kingdom.

Bestow an especial tenderness on those who, having borne no children, feel the ache of empty arms, and yet nevertheless exert the sweet ministries of motherhood over their home circle.

Bless all mothers who have suffered the unsurpassed anguish of having their own flesh and blood taken from them and they are left destitute of life's great joy. Comfort also all lonely, unmothered hearts.

Grant the ever-steadying power of Thy support through the daily discouragements, the clash and readjustments of ideals. Increase, we pray Thee, their cheerful steadiness, their unselfish strength; and, at the close of their day, may they enter into rest with faith undimmed, and unafeared. We ask through Christ, our Lord. Amen.—From the Bulletin of South Congregational Church, St. Johnsbury, Vt.

DID YOU USE "THE EASTER CALL"?

If you did, remember the prize contest announcement made on page 304 of the March issue. CHURCH MANAGEMENT will pay \$10.00, \$5.00, and \$3.00 for the best letters describing the use of the plan.

The letters will be judged on:

Ingenuity of the plan.

The percentage of increase in the Easter season of 1926.

Adaptability of the plan for other churches.

All letters must be postmarked not later than April 30th, 1926, and should not exceed 700 words in length.

WHAT TO DO IN MAY

A Department of Reminders

Special Sundays in May

Mother's Day, May 9th.
International Goodwill Sunday, May 16th.

Whitsunday, May 23rd.

Trinity Sunday, May 30th.

Decoration Day, May 30th.

Other Special Days

St. Philip and St. James, Saturday, May 1st.

The Ascension of Our Lord, Thursday, May 13th.

Whitsun Monday, May 31st.

Texts for Mother's Day

Exodus 20:12.

Luke 2:51.

Isaiah 66:13.

Exodus 2:1-10.

1 Samuel 1:22.

1 Samuel 2:19.

Prov. 1:8.

Prov. 23:22.

Prov. 31:10-31.

Eph. 6:1.

Jno. 19:26, 27.

Texts for Whitsunday (Pentecost)

Acts 2:1-13.

Tongues of Fire. Acts 2:3.

The Spirit Filled Church. Acts 2:4.

The Power of the Spirit. Acts 2:17-18.

The New Birth. Jno. 3:3.

The Divine Comforter. Jno. 14:26.

Themes and Texts for Memorial Sunday

Love of Country. Ps. 137:5.

Duty to Country. Matt. 22:21.

Memorial Stones. Joshua 4:7.

The Song of the Bow. 2 Samuel 1:19.

Lest we Forget. Ps. 137:5.

A Mother's Creed

The following creed for mothers was proposed by Rev. Arthur C. James of St. Andrew's Methodist Church, Philadelphia:

"I believe in God."

"I believe in the word of God."

"I believe in the family altar."

"I believe in the sanctity of motherhood."

"I believe the home to be the sphere of the mother's greatest influence."

"I believe in a deep concern for the spiritual welfare of my children."

"I believe in making the home the most attractive spot, so that my children will not be forced to seek enjoyment elsewhere."

"I believe in an intimate companionship between myself and children."

"I believe in pointing out the moral danger to which my children are exposed, and not hiding behind a false modesty."

"I believe it is my privilege and duty to know the companions of my children and to be familiar with their forms of amusement."

"LEST WE FORGET"

By Paul H. Yourd

When Kipling wrote the "Recessional," he hurled a challenging halt to the thoughtless, heartless people, not only of his own country, but also of America.

"Lest we forget" is the great purpose of Memorial Day. It is always easy to remember the dead for the first two or three years after their departure. Then, except in cases of extreme devotion, it becomes more easy to forget. Amid new scenes and busy with new relationships, children forget their departed parents, parents their children, husbands their wives, and wives their husbands. So it is not unusual after the first few years of peace for a country to forget its soldier dead.

After the Civil War, Memorial Day was almost as sacred as a Sabbath and entire communities mourned for those who did not return. Likewise, after the Spanish-American War. And, more recently, after the World War.

But in each instance, commercialism and greed and pleasure have crowded sentiment and reverence and idealism out, and Memorial Day has been given over to picnics, baseball and prize-fighting.

Only last Armistice Day in England, which has been a Memorial Day there, an effort was made to turn the day into one of revelry, and it would have been done save for the challenging appeal of a sturdy son of righteousness.

"Lord God of Hosts, Be with us yet,

Lest we forget, lest we forget!"

With those heroic souls who gave their all that we might live, who stemmed the well-nigh irresistible rush of imperialism, who followed to their Calvary the idealism of youth and liberty and who have hurled the torch to us, we must keep faith.

Memorial Day must be kept sacred to the sacrificial service of the unnumbered dead who lie "where poppies bloom in Flanders Field," and at Gettysburg and Arlington and in every village and hamlet and city of our land.

Memorial Day must be kept sacred to the divine idealism which prompted such sacrifice and without which civilization cannot progress.

Kites rise against, not with the wind. No man ever worked his passage anywhere in a dead calm.—John Neal.

The greatest thing in the world is to do something well and say nothing about it.

Old People's Service

By Rev. G. H. Boyd, Portland, Ind.

HERE are but very few churches indeed that have not a large constituency of old people, veterans in the service of Jesus the King. These old people are too old, oftentimes, to take active part in the services of the church, but are very sensitive if left out. Realizing the need for something which would endear the hearts of the young and old alike to the heart of the pastor, I conceived the idea of an "Old People's Service." The old people were special guests, and the services were conducted by the young people of the Christian Endeavor.

The program was given in the morning immediately following the Sunday School, being as follows:

Prelude.

Gloria Patri.

Hymn, "Love Divine, all love excelling."

Responsive Reading, "The Father's Care."

Prayer by Class Leader.

Hymn, "Where the Gates swing outward never."

Offering—two young girls acting as ushers.

Bible Play, "A Mother's Faith" (found in Dramatized Stories for Young People,) by Mary M. Russell.

Sermon, "The Sunset" (text Joshua 10:27.)

Selection, by choir, "I'll Trust Him all the Way." (A good substitute for this would be "Going Down the Valley."

Presentation of roses as souvenirs by three girls of about equal height. Each person of 65 years of age or over, was given a beautiful red rose pinned on by one of the three girls. The oldest person, the oldest Christian, and the one having the most grandchildren or great-grandchildren, and the one having the youngest grandchild or great-grandchild were all accorded special seats of honor on the rostrum before the roses were given.

Hymn, "Faith of our Fathers."

Benediction.

Needless to say there were many in tears as memories floated back to these saints, and I think nothing that I have ever done for these people brought us so close together as did this service.

I sent for CHURCH MANAGEMENT out of curiosity; now I take it out of needful necessity.—Rev. A. C. Waldkoenig.

A Service of Dedication

The Country Club Christian Church of Kansas City, Mo., has recently dedicated its new building. It is a wonderfully complete building with an auditorium seating 1,000, a four story educational building, a four manual electric pneumatic organ, and a full two octave set of chimes.

Many ministers who are building churches will be interested in the simple yet effective service of dedication which was used. It comes to us through the courtesy of the pastor, Dr. George Hamilton Combs. The service of dedication followed the usual morning service.

DEDICATORY SERVICE

(To be read unitedly by minister and people, standing.)

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father everlasting.

Thou art the King of Glory, O Christ; Thou art the Everlasting Son of the Father. When Thou tookest upon Thyself to deliver man, Thou dost humble Thyself to be born of a Virgin. When Thou hadst overcome the sharpness of death Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee help Thy servants whom Thou has redeemed with Thy precious blood; make them to be numbered with Thy Saints in Glory Everlasting.

O Lord, save Thy people and bless Thine heritage; govern them and lift them up forever! Day by day we magnify Thee and we worship Thy name ever, world without end.

The Doxology

(To be sung by the people, still standing.)

The Lord's Prayer

(To be chanted by the Choir, congregation seated, with bowed heads.)

The Ceremonial of the Keys

(The representative of the Building Committee to the legally constituted custodians of the property.)

I hereby transfer to you as Representative of the Board of Trustees the title to the Keys of this soon-to-be completed building.

Response

In behalf of the legally constituted custodians of this building, I hereby accept this trust.

THE DEDICATION

(To be said responsively, the people standing.) Minister—Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God, forever and ever.

People—Amen!

Minister—Behold the tabernacle of God is with men and He shall dwell with them.

People—And they shall be His people and God Himself shall be with them and be their God.

Minister—Pray for the peace of Jerusalem: they shall prosper that love Thee.

People—There is a river the stream whereof shall make glad the City of God, the holy place of the tabernacle of the Most High.

Minister—Mine house shall be called an house of prayer for all people.

People—it shall come to pass in the last days that the mountain of the Lord's house shall be established on the top of the mountain and shall be exalted above all the hills and all nations shall flow unto it. Many people shall say, Come ye, and let us go up to the house of the Lord and He will teach us His ways and we will walk in His paths.

Minister—But will God in very deed dwell upon the earth? Behold the heaven of heavens cannot contain thee: how much less this house which we have builded.

People—Yet have respect, O Lord, unto the prayer which Thy servants pray before Thee this day that Thine eye may be opened to this house night and day, and hear our prayers.

Minister—Let the beauty of the Lord, our God, be upon us.

People—And establish Thou the work of our hands upon us; yea the work of our hands establish Thou it.

Minister and People, Unitedly—This house which we have been permitted to build through the gracious favor of Divine Providence, we do now solemnly dedicate to the worship and service of Almighty God, the Father, the Son, the Holy Spirit. Amen.

(The congregation, seated and with bowed heads.)

The Dedicatory Prayer by the Minister

The Choir shall sing—
"I love Thy Church, O God,
Her walls before Thee stand
Dear as the apple of Thine eye
And graven in Thy hand."

Also—
"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

The Benediction.
Choir Response.
Postlude—"Jubilate Deo" Silver

Envelope Publicity

The First Methodist Church of Jackson, Tennessee, is another church which utilizes the space on the envelope to advertise the church. Here is copy taken from a couple in the pre-Easter campaign.

**GREAT EASTER OBJECTIVES
OF****THE FIRST METHODIST CHURCH**

Our Motto: "All For Christ!"

1—A Prayer Band of at least 500 souls covenanting to pray for the realization of all of our great spiritual objectives. 2—A Sunrise Prayer Meeting on Easter morning, followed by the administration of the Sacrament of the Lord's Supper. 3—1000 present at Sunday School, on Easter, April 4th, 1926. 4—25 infants to be dedicated to the Lord Christ in Holy Baptism. 5—An ingathering of at least 50 new members, either on profession of faith or by the transfer of their Church membership to old First Church. 6—A Tithing Band, of earnest souls who will pledge to religiously tithe their income during the whole of the Lenten Season. 7—A Great Self-Denial "Thank Offering" of \$10,000.00, as our Easter Gift, to help free the Temple of God from all indebtedness. Our watchword: Victory!

PRE-EASTER CAMPAIGN**OF****THE FIRST METHODIST CHURCH****The Mission of the Church**

The mission of the Church is the conversion of the world. Her most convincing testimony of life is her passion for lost souls. Her highest credential is a saved man! That Church, whose members cease to seek out and convert sinners, cannot live. That Church, the members of which are not interested in, and putting forth a personal effort to "Win-Men" for Christ, has forfeited her right to exist. Every man may not want Christ, but Christ wants every man, and it is the mission of the Church to let every man know that fact. The Church surrenders her place when her members reject the opportunity to serve. She ceases to have a mission when she refuses to seek and try to save the lost!

Good Suggestions

There are some good suggestions on a little card which comes to us from the L. D. B. C., Bustleton Ave. at Murray St., Philadelphia, Pa. We don't know what L. D. B. C. is or are but suspect that the people in the neighborhood do. And we are almost ready to guess that the last two letters stand for Baptist Church.

**A WISE AND VALUABLE
SUGGESTION**

If you are impatient sit down quietly and talk with Job!

If you are just strong-headed, go and see Moses!

If you are getting weak-kneed, take a good look at Elijah!

If there is no song in your heart, listen to David!

If you are a policy man, read Daniel!

If your faith is below par, read Paul!

If you are getting lazy, watch James!

If you need a SAVIOR, turn to JESUS!

Selling the Weekly Calendar

The First Methodist Episcopal Church of Olean, N. Y., tries to sell its calendar each week to some good natured member of the congregation. As a compensation an item appears as follows: "This calendar is provided by Mr. and Mrs. B. M. Whipple. Would you not like to pay for it some Sunday? The cost is \$5.75."

A Letter to New Neighbors

The First Congregational Church of Stoneham, Mass., has found that it is worth while to send a friendly letter to new comers in the community. The letter which that church uses is given here. To Our New Neighbors.

We are glad to note that you have come to live in Stoneham, and if not

attending some other church we take pleasure in inviting you to the worship and companionship of the First Congregational Church.

"The White Church on The Green" is easily found.

We have a congregation of earnest, cordial, genuine folks, a membership of over 450; a modern graded Bible School with average attendance at the opening of 1926 of over 400; a Vested Chorus Choir, three active Christian Endeavor Societies, Men's Brotherhood, Boy Scout Troop, Ladies' Benevolent Society, the organized "Dean Class" of women for benevolent and social church work, the "K. M. L." organized Young Men's Class, the Amica Class of young ladies—in fact a place where every man and woman, boy and girl, can work and grow in the Christian Life.

Our Minister, Dr. Henry J. Kilbourn, will call upon you, and, when desired, will gladly render you the pastoral service which every home needs. It is a Family Church, a Brotherly Church, a Working Church, a Growing Church. If this kind of Church appeals to you we heartily invite you to its life and its opportunities in this fine, rapidly growing community.

Cordially yours,

G. Ernest Bell,
Oliver W. Richardson,
Frederick W. Porter,
Adino B. Finney,
Deacons.

Will People Ask Questions?

Rev. N. A. Christensen of the First Methodist Episcopal Church, Chico, Cal., says that they will. In proof he offers these simple questions on the problem of sin. What a bunch to answer in one little Sunday night.

IS SIN OBSOLETE?

1. Is sin real?
2. Do the scientists and the Christian Scientists agree on it?
3. Is Christian Science to blame for the loss in the consciousness of sin?
4. Is the scientist preaching about hell more than the preacher is?
5. Is there a personal devil? Is there more than one?
6. Did God make the devil?
7. Is the devil going to die some day?
8. Does evolution insure human progress?
9. What do you think about the debate on evolution between Dr. Stratton and Attorney Darrow?
10. Why was it necessary for Jesus to die on the cross?
11. How does the death of Jesus aid our salvation?

Parents' School

From the Bulletin of the First Congregational Church, Billings, Montana:

PARENTS' SCHOOL

Something new! A novel idea originating with our Church School workers! It's a "Parents' School."

The first of several sessions is announced for next Monday evening at 7:30. This is for the parents of children in the Junior department.

Parents will meet the teachers in class session, attendance will be marked, lesson methods explained, problems discussed.

There will be a devotional period, talks by the superintendent and pastor, and a social hour with refreshments.

Parents and teachers will become better acquainted and the important program of religious education stimulated to greater efficiency.

ASK DR. BEAVEN

Question—Is a minister of the Congregational Church a member ex-officio of any and all committees in connection with his church including the Building Committee and Trustees?

Answer—I could answer this question on general principles, but feeling that it should have more or less of an official answer from some authority in the Congregational Church, I have asked Dean Brown, of Yale, the question and his reply is as follows:

"The pastor of a Congregational Church is not ex-officio a member of any committee except what is often called the 'Church Committee' made up of the deacons and certain members elected by the church. This committee examines applicants for membership and has general supervision of the spiritual life of the church. It is an unwritten law that the pastor should be chairman of this committee. He has no ex-officio standing on the Board of Trustees or as a member of any other committee. We have no authority in our Congregational churches to establish such a general ruling but this is the common usage."

Question—We have had some rather difficult times in adopting our annual budget because of differences of opinion about different causes. What is the best way to avoid this clash and obtain a balanced budget for the church?

Answer—Each church should have a Finance Committee whose duty it is to prepare and recommend a budget to the church. It would be well to have this Finance Committee composed of representatives from different organizations of the church which are interested in the money to be raised. Each organization that is to be represented in the budget would normally have a sub-committee which would go over its normal expenditures of the past year and forecast a necessary budget for the new year, all of its findings being approved by its special Board. These various Finance Committees of the different Boards put together might easily compose a general Finance Committee of the church. In this last general Finance Committee these various separate budgets could be brought together and discussed. If approved, in this preliminary joint discussion most of the embarrassing questions could be answered and differences of opinion ironed out. An additional aid in securing unanimous backing for it before the church body would be to have it debated and approved by your official Boards. These steps would normally avoid most of the difficulties that might arise when it was presented before the church.

The principles that the budget should be balanced; that those who formulate it should represent the different interests in the church and that there should be some place where those who are most intelligent and most deeply interested could frankly express their differences of opinion on items in the budget would seem to me to be of almost universal application.

Dr. Beaven will be glad to have readers of this department who have solved in some fashion, the problems that are placed before him to write him any suggestions that they have as solutions of questions raised. He will also be glad to have parish problems and pastoral problems sent in, either by mail through the magazine or directly to him, care of Lake Avenue Baptist Church, Rochester, New York.

Question—I have been asked to give a letter of dismissal to a person who is leaving my church for another city. He does not know to which church he wishes to go. Should a church grant general letters of dismissal?

Answer—I do not think that a church should grant a letter and give it to an individual. A church letter should be sent from church to church. Where it is given to an individual the name is erased from the church roll of the church from which he goes and he may never place the letter in another church, and it is no one's duty particularly to follow up the matter. Where my people ask me for letters of that type I ask them to what church they desire it. If they tell me they are not sure as yet I suggest that they wait till they get to the new town and decide to which church they would like to have the letter granted and we will immediately forward their letter. Meanwhile, I usually write to the pastor in the new town advising him of their coming and asking him to welcome them there and secure a request for the letter from them.

Giving a church letter to an individual is open to many dangers. One danger is that it may be used as a sort of credential even after it has ceased to represent a vital church relationship. Another danger is that it can easily be lost and if a person gets out of touch with the church there is no way of following him up.

Question—Do you preach tithing as an obligation on Christians?

Answer—I do not preach it as a legal obligation, or as an obligation based upon Old Testament Scripture. If we put it on the basis of a legal requirement we immediately get into a snarl. The old Hebrew legal requirements in regard to tithing were predicated on such different conditions than exist today that it is dangerous to attempt to apply those requirements today, especially if based upon a literal interpretation of Scripture. I do think, however, that there is a place for preaching tithing. I would put it as follows:

First, I would preach stewardship. God is the owner, man is the steward. Man should recognize God's ownership by setting aside some amount from his income first and dedicating it to God.

This amount should be in proportion to what he gets. When he comes to decide the proportion I would suggest that a tenth seems to me to be a good, common sense proportion to start with. It has been used historically. It is not greater than even people in other religions use. It was honored by God in the Old Testament times and our obligation to Him is not less than the Hebrews. I think it is a good plan to begin with one-tenth. As a person gets more he can easily increase the proportion. Many Christian people do give, as you know, on this basis. I think no one could take offense and you avoid the danger of some rather difficult questioning on the matter of the legality of it.

Question—In connection with the seventy-fifth anniversary of our church we attempted to prepare a historical program but found very little actual information about the early history of the church. Have you any suggestions on the matter of preserving the church records?

Answer—Every church should have a Church Historian, someone who covers the ground you indicate. The fact is that we who work in any given church at a given time are desperately interested in what we are doing and inclined not to think of the preservation of interesting records for the future.

The ordinary Church Clerk's book is usually the only permanent record. Pastors should be exceedingly careful, however, to see to it that books used for Church Clerk's records should be of the strongest binding that will stand long use. Church records should not be kept in cheap books. Another valuable thing with churches that have calendars, is to file a copy of every calendar, and eventually have them bound in book form. If a church publishes a paper, that, too, should be kept and bound. A church historian could also file newspaper clippings that are of interest. A set of pictures, or slides is invaluable as a manner of preserving church history.

Today, one of the most interesting and valuable new form of preserving church history is the moving picture film. For a small amount any church can have moving pictures taken of interesting events such as church picnics, or a picture of the children or congregation coming out of the church at some especially interesting time. We have done this for three or four years and have now in moving picture films the story of events in which appear some of the most loved members of our congregation who have since gone on. These records, of course, are invaluable, and the records of children's faces will, in years to come as they grow up, form a tie that binds them particularly to the church. Once a year, at some special time, these pictures of the past can be thrown on the screen and moving pictures of previous events shown, thus keeping the memory of those who have gone on before, fresh in the minds of those who serve today.

Wednesday Evening Book Lectures

These were the subjects and the books used by Rev. George A. Buttrick in the First Presbyterian Church, Buffalo, N. Y. The book lectures on the Wednesday evenings through Lent have become an established part of the program of that church.

The Adventure of Life

A. Hamilton Gibbs' "Soundings."

The Faith of Abraham Lincoln

William E. Barton's "The Life of Abraham Lincoln."

Carl Sandburg's "Abraham Lincoln: the Prairie Years."

Lincoln in contemporary American Poetry.

The Imprisoned Splendor

H. G. Wells' "Christina Alberta's Father."

Willa Cather's "The Professor's House."

The Conflict of Science and Religion

Floyd L. Darrow's "Through Science to God."

Oliver Lodge's "The Making of Man."

"To Thine Own Self be True"

Sinclair Lewis' "Arrowsmith."

Does God Call Men Today?

A. S. M. Hutchinson's "One Increasing Purpose."

The Unavoidable Christ

Bruce Barton's "The Man Nobody Knows"

G. K. Chesterton's "The Everlasting Man."

"Our Marriage Bond"

It looked like a miniature wedding certificate when it came to our desk with the above words on the outside. When we opened it, we found that it was truly a wedding bond—at least it dealt with the things which make worth while homes. Here it is.

Invest Three Hours in
THE HOME BEAUTIFUL

For Your Own Sake

SUNDAY EVENING 7:30

Feb. 14, The Romance of Youth

Youth Lays the Foundation.

Tell Your Fortune Yourself.

Is Marriage All Romance?

SUNDAY EVENING 7:30

Feb. 21, "Ties That Bind"

Are a Ring and Certificate Enuf?

Courtship—Not Court Room.

Home Fires That Warm the Heart.

SUNDAY EVENING 7:30

Feb. 28, "Homekeeping Hearts"

"Grow Old Along With Me,

The Best is Yet to Be."

Bring "Some One" to

GRACE METHODIST CHURCH

Corner Salem Ave. and Harvard

Charles W. Brashares

Orr A. Cheek C. H. Currie

Young People Study Aim in Life

A committee from each young people's society at Ann Arbor, Michigan, is meeting once a month with the university students and studying the Christian aim in life. The first discussion was concerned with the liquor problem at the University. In the March meeting the race problem on the campus will be talked over and in April the discussion will deal with the student's religion. The young people themselves are making all the investigations of conditions that are needed to make the discussions worth while. Reports of the discussions are published in the college paper.

The Mysterious Sword

A Sermon for Children by Rev. Alfred Barratt, Dallas, W. Va.

Text: "Then shall the Assyrian fall with the sword not of a mighty man, and the sword not of a mean man, shall devour him." Isa. 31:8.

EVERY boy and girl I am sure has seen a sword, and perhaps some of you have had one in your hands. If you will study the history of swords you will learn that they have been used in every age and country, and the purpose for which they were used was the destruction of an enemy. A sword is usually a dangerous weapon to play with, unless it is a toy sword. We are not speaking of a toy sword now, we are speaking of a sword that can injure us, and no matter how strong we are it can make us helpless as babes. This sword is not a man. We cannot see it—and yet it is within us, and, if we give it a place, it has great power over us. It will destroy and devour us. Let us examine this sword.

One—*It is a mysterious sword of telling lies.* We are told in the Bible that "Evil shall slay the wicked," also, "Be sure your sin will find you out," and again, "the wages of sin is death." A little crippled boy on crutches tried to wend his way through a crowded street. He was crossing the road when a cruel man deliberately put his leg around the poor boy's crutch, and threw him down to be trampled to death by the horses. That is just what telling lies does. It takes away the crutch and causes you to fall. Watch out for this mysterious sword. When you are tempted to tell a lie just stop and say, "Thou God seest me."

Two—*Another mysterious sword that will devour us is the sword of selfishness.* The sword of selfishness kills those who use it. The boy or girl who is selfish never stops to think about other people, they think all the time about themselves. They live for themselves, and every day increases their selfishness. It is an awful sin to be selfish. An eagle feeding on a dead lamb was seen on a cake of ice floating in the river above Niagara Falls. A sleet was falling at the time, freezing as it fell. The eagle intent upon its meal, unaware of approaching danger, was undaunted, expecting to escape the threatening flood by flight. The cake of ice was carried into the current, nearest the rapids, and then the Falls. The eagle crouched to mount into the air, but its feathers were fastened into fetters. The harmless mist had frozen into bands of ice while the eagle was feeding in security on earthly things. Nearing the brink the awful moment came when with frantic fright it strove to force the pinions, but it was bound.

With a cry of terror it plunged into the merciless abyss. Boys and girls cannot live a life of selfishness without being rewarded with sorrow and pain, and at last to be devoured by the sword.

Three—*Another mysterious sword is the sword of disobedience.* Disobedience destroys our happiness and peace. It always makes us feel uncomfortable. In fact it is a real joy-killer. A boy seeing his mother come to the door to call him from his play, clapped both hands over his ears, and when she called him replied, "I can't hear you, mamma." How often we cover our ears when we know the voice of love and duty is calling. Some boys and girls think it is smart to be disobedient, but they are sadly mistaken. The mysterious sword will sooner or later slay disobedient boys and girls. The Bible tells us "Children, obey your parents." Let us strive to be *truthful, unselfish, obedient.* Let us go out and love somebody else. Lose self in Jesus Christ. Live the right kind of life. Get into the habit of doing that which is right every time, and all the time, and then our heavenly Father will not allow the mysterious sword to destroy us.

God rightly claims your service,
Be honest, kind and true,
Unselfish and obedient,
In everything you do.

Said in Limericks

These "limericks" from the parish paper of Eau Claire, Wisconsin, were printed in *The Living Church*. They are by Rev. Frank E. Wilson, D. D.

"A rector who lived in Eau Claire
Looked about for his flock everywhere;
But in summer vacations,
They changed their locations,
And he was reduced to despair.

"If you have a new address since last spring, please notify the parish office,
telephone 414."

"The vestryman knew he was late
But his dinner that night was just great;
'Tho' it's time for the meeting,
I still go on eating.'

Said he as he filled up his plate.

"Regular vestry meetings are held in
the rector's office the first Friday of
every month at 7:30 P. M."

"The treasurer shuffles his bills,
And his eye with anxiety fills;
'People think it is flip
To pay God with a tip,
And spend fortunes on feathers and
frills.'

"The choirmaster tore at his hair,
And breathed his complaint on the air:
'Oh, how can you sing
Without curdling the thing,
If rehearsals find you are not there?'

"Regular choir rehearsals Mondays
at 4:30 P. M. for boys; Thursdays at
7:30 P. M. for the full choir."

DOLLAR TIPS

Church Management will pay one dollar for any tips which are used in this department. Any tips which you may give of giving efficiency to your work, saving time, or of any other nature which may be of value to the minister will be considered. Just address your envelope "Editor, Dollar Tips, Church Management, 634 Huron Rd., Cleveland, Ohio." Unavailable tips will not be returned so the writer is advised to keep a carbon copy.

Business Week

As pastor of a large congregation with a multiplicity of interests clamoring for a place on the program of the week, we found it very advantageous to have what we called Business Week. That is, we arranged for all of the business sessions of every department of the church to be held the first full week of each month.

For instance, the Ladies' Aid met for their monthly business session on Monday afternoon or evening. The Board of Trustees also met in the evening of the same day. The Woman's Missionary Society met on Tuesday afternoon and the Sunday School Board in the evening. On Wednesday evening the Young People's Society of Christian Endeavor met for their monthly business meeting and social hour. The weekly prayer service was held on Thursday evening and choir practice on Friday evening. The time, of course, can be arranged to meet local conditions.

The advantage of Business Week is twofold. In the first place everyone knows, or ought to know, that this is business week and every one should attend the business session of the department in which they are particularly interested. All the announcement that is necessary is to remind the people that this is Business Week. The second advantage is this that it clears the way for the rest of the month for other gatherings and social functions of the church.—F. C. Berger, Fort Wayne, Ind.

The Best Prayer Meeting Plan

We all know—both ministry and laity—that the mid-week meeting is the piece-de-resistance of attendance on church services. Hence this suggestion—which has worked with unfailing and exceptional success for years in my ministry—may be worth passing on to others struggling with this problem.

My town field is divided into a dozen districts which are plainly designated through our Church News-Letter. On Sunday, through the letter, I announce that I will be visiting in a certain district (taking them in numerical order), and that on Wednesday evening (7:30) there will be a roll-call of our members residing in that district.

The roll-call does several good things at once. It informs the people in gen-

eral as to who our members are—at least to the extent of acquainting the church as a whole with their names. It admits of personal comments and mention of items of oftentimes very helpful information. It bestirs attendance on the part of most of those able to come,—as the percentage of districts will be reported on next Sunday. It admits of making special use of the members of that district on the evening's program. The latter may be easily worked in the matter of having new leaders in public prayer, music, testimony, recitation, scripture reading, etc., since that district is more responsible for the success of that evening's meeting. All of these advantages I am reaping all the time, and if I fall out of this method for a time, the meetings suffer loss in various ways.

Also I "explain" absentees on the following A-E-I-O-U plan: A—Absence from the city. E—Expressly excused (as some may call or send word, of which we make "honorable mention" at the time). I—Infirmity by illness, accident, age, etc. O—Occupation at necessary duties, such as nursing, railroad service, etc. U—Unfaithful. Don't get into the U-boat class! Of course these are not publicly named, but the people soon come to know that they are missed and personally listed as above. My having visited in that district during the days just previous supplies all this information at first hand. Another immensely important service rendered by the above method is that the pastor just must look after his folks or it won't work without his work also.

Again let me say that the above is by no means an experiment in my work, and that other pastors who have used it at my suggestion have had a like experience.—Leonard W. Doolan, Danville, Ky.

The Christian Flag

Last summer when we conducted the first vacation church school held here we purchased a large Christian Flag. Every day of the school it was displayed at the curb in front of the church.

Since then I have tried to have it displayed on every occasion when the church is open. On Sunday it flies all day. As our church is on a much-traveled auto route I feel that it has a message for those who pass, even if they do not stop. Wednesday afternoon it flies as an invitation to the mid-week service. It helps to call attention to special services in the church. It will be even more effective in the winter against the snow than in the summer.

On Armistice Day it was displayed with the following legend attached to the staff below the flag:

This Christian Flag is displayed
On this Armistice Day
To express the Faith of the Christian
World in the coming day when
"nation shall not lift up sword against
nation, neither shall they learn war
any more. Is. 2:4; Micah 4:3.

Appropriate legends can be readily formulated emphasizing the message

which the Christian Flag thus displayed can speak July 4th, Christmas and New Year's Days.—Lester W. Bumpus, Troy, Pa.

In the Heart of Magnolia

When pastor of a church which was the only one in the community I evolved the "hearty letterhead" for church stationery. I had a small heart-shaped cut of the church made from a photo. This cut was used in the letterhead with "The Heart of Magnolia" in very small type above it, and "Is your church in your heart?" just below. The name of the church was printed at the top of the paper in large type and just below it was "In the Heart of Magnolia Community." This plan is adaptable for the church in the heart of the big city as well as for the church in the small town.—Rev. Lavern C. Dibble, Cullom, Ill.

Membership Cards for Calling

I am inclosing the following "tip" as perhaps the most useful device that I have used in my actual work in medium sized churches.

Unless a minister has an unusual memory, it is almost impossible to remember all the people in a large and frequently changing membership. Various membership cards are published by denominational houses but for practical purposes, the writer has found the following "homemade" card the best. Any stationer will carry four by six bookkeeping cards in stock. They are ruled for the regular double entry ledger system. Cut, or have the local printer cut, these in four equal parts. The result is a card (like the illustration below) large enough to contain necessary information and yet small enough to fit conveniently in the palm of the hand where it can be consulted between calls without attracting notice. The spaces can be used as desired but the writer has employed them as follows: family name and address at top of card; given names of all members in central space, one name to each line; and in the other spaces check marks for the following: Church member, Sunday School, Prospective member, Women's Guild, Men's Club, Young People's Society, Child below S. S. Age. In the two spaces at the beginning of the lines a record was made of special information contained on the large parish cards in the regular pastor's file, so that if any special fact needed to be remembered by the pastor in calling, a mark before the name would lead to reference to the file before starting out to call. The cards are ruled on both sides and calls can be recorded on the reverse side.—Arnold E. Cook, Shelton, Conn.

Family Name

Street Address

No.	Member S. S.	Prospect S. S.	Women's Guild S. S.	Men's Club S. S.	Y. P. Soc. S. S.	Child bel. S. S.
1	Mr. Joseph S.					
2	Mrs. Margaret G.					
3	Mary					
4	Sarah					
5	Joseph, Jr.					

The Step-Up Plan

By Mrs. F. M. Stone

We get so many valuable suggestions from your splendid magazine, that we feel like passing on the following, hoping it may help others. In our church, the Flatbush Christian Church of Brooklyn, N. Y., it actually worked. We asked our people this year to subscribe a current expenses budget of \$14,400.00. We raised over \$12,000 by using this "Step-up" plan. The balance of the budget subscribed by new pledgers.

You will notice that we have about 200 pledgers. Our people are not wealthy, but are very generous givers. They raised and expended in 1925 about \$15,000 for home expenses and \$3,000 for missions and benevolences.

The people "caught on" to this "step-up" plan so readily and cheerfully, that we want to pass it on.

THE "STEP-UP" PLAN

13 at \$.10 per week.....	\$ 67.60	Advanced to \$.15.....	\$ 101.40
4 at .15 per week.....	31.20	Advanced to .20.....	41.60
2 at .20 per week.....	20.80	Advanced to .25.....	26.00
29 at .25 per week.....	377.00	Advanced to .35.....	527.80
11 at .35 per week.....	200.00	Advanced to .40.....	228.80
2 at .40 per week.....	41.60	Advanced to .50.....	52.00
36 at .50 per week.....	936.00	Advanced to .60.....	1,123.20
1 at .60 per week.....	31.20	Advanced to .75.....	39.00
6 at .75 per week.....	234.00	Advanced to .80.....	249.60
1 at .80 per week.....	41.60	Advanced to .85.....	44.20
3 at .85 per week.....	132.60	Advanced to 1.00.....	156.00
27 at 1.00 per week.....	1,404.00	Advanced to 1.10.....	1,544.40
4 at 1.10 per week.....	228.80	Advanced to 1.25.....	260.00
9 at 1.25 per week.....	585.00	Advanced to 1.50.....	702.00
5 at 1.50 per week.....	390.00	Advanced to 1.55.....	403.00
1 at 1.55 per week.....	80.60	Advanced to 2.00.....	104.00
12 at 2.00 per week.....	1,248.00	Advanced to 2.25.....	1,404.00
1 at 2.25 per week.....	117.00	Advanced to 2.50.....	130.00
4 at 2.80 per week.....	520.00	Advanced to 3.00.....	624.00
3 at 3.00 per week.....	468.00	Advanced to 3.60.....	581.60
1 at 3.60 per week.....	187.20	Advanced to 4.00.....	208.00
3 at 4.00 per week.....	624.00	Advanced to 5.00.....	780.00
4 at 5.00 per week.....	1,040.00	Advanced to 8.00.....	1,664.00
1 at 8.00 per week.....	416.00	Advanced to 10.00.....	520.00
1 at 10.00 per week.....	520.00		520.00
	\$9,942.40		\$12,034.60
SO EASY		JUST ONE STEP	

Fred Eastman Goes to Chicago Theological Seminary

President Ozora S. Davis of Chicago Theological Seminary, affiliated with the University of Chicago, announces that the Seminary has just established a Chair of Religious Literature and Drama and called to it the Reverend Fred Eastman, managing editor of "Christian Work." Mr. Eastman will begin his duties in the autumn. He will teach courses in biography and other literature, advanced composition, and religious drama. This is the first chair of the sort established in any theological seminary and is in line with the policy of the Chicago Theological Seminary to make the development of personality the basis of training for religious leadership. Mr. Eastman has had unique experience to fit him for his new position. After a five year pastorate on Long Island he became business manager of "The Red Cross Magazine" and served in that capacity until the end of the war, when he became director of the educational work of the Presbyterian Board of Missions. From this position he became associate editor of "The Survey" and later managing editor of "Christian Work." He has had two years of postgraduate work in Columbia in advanced composition and drama and has written extensively on religious and dramatic subjects for

Sermon Filing

This is the method by which I file my sermons. I find it superior to the envelope system in many ways.

I use the ordinary letter size "Keystone Binder 8090," manufactured by the J. C. Blair Co., Huntingdon, Pa. I write my sermons on good bond paper, punched to fit holder and then prepare face for each as per sample.

If one so desires he can find room to place on this a list of helps consulted, though I do not find the need for that.

When I prepare series, I file all the series in order, in one folder. Miscellaneous sermons may be kept in separate folders or one may file all morning themes in one and all evening themes in another in consecutive order as preached and then it is easy to keep

contents, has expressed its approval of the material employed.

This service is designed so as to meet the local conditions of any community. Its program is not difficult to perform but most impressive. It can be rendered in its entirety, embellished or curtailed according to the wishes of those presenting it and it is suitable for morning, vespers or evening services. Responsive reading by the minister and congregation contains well chosen verses, selected from the Psalms which blend consistently in their placement.

The novel feature of this service is the reading from Colossians by the minister, to the murmuring of the choir voices. This softly sustained music should give a most effective melodic background to the verses delivered by the minister. The Sunday school children are given an original processional music number which not only brings into actual participation the younger generation in this program but offers an opportunity for these young singers to realize they are a part of the service.

The annual celebration of Music Week has had a consistent increase of supporters from its inception. Last year 1,205 towns and cities celebrated this movement and the coming celebration, May 2-8, promises another successful event. Detailed information on organizing and participation in a Music Week observance can be secured from the National Music Week Committee, 45 West 45th Street, New York.

YOU CAN—!

If never to you comes the quarterback's call
To kick or to carry the slippery ball,
If you sit in the bleachers and play
not at all;

You can cheer!

If you never could keep the lung-bursting pace
Of the ten-second sprint or the long-distance race,
If you fancy that yours is a nobody's place;

You can wave!

If when the divas sing for the gods,
Or the masters play, you sit 'mong the clods
Artless and dumb; well, well, what's the odds?

You can whistle!

If you're flat on your back, your little strength gone,
Pains in the darkness, aches with the dawn,
If your poor body cries that it can't carry on;

You can smile!

The race isn't won by eight of a crew,
The world isn't run by a wonderful few,
The job isn't done without me, without you,

Me and You!

The player takes heart at the cheer down the line,
The runner responds to faith's countersign;
Come, come, then, my friend, why mope and repine?

You can help!

Let us pledge each to each, as we strike hand to hand,
Whatever the place where the fates bid us stand,
Our backs to the gloom, good cheer holds command—

You and I!

—Robert Freeman.

track of the year's work.
If series then

Series.....
THEME. "THE GIFT SUPERB."
Lesson. John 12:18.
Text. John 12:3.
Hymns. 137, 349, 348, 694.
Places Preached. When Preached.
—D. E. Robson. Middleville, N. Y.

"Harpers," "The World's Work," "The Ladies' Home Journal," "The Survey," and other magazines. A pageant of his, "America's Unfinished Battles," has been produced widely in churches and schools. His books include, "Fear God in Your Own Village," (under the pen name of Richard Morse), "Unfinished Business," and "Playing Square With Tomorrow." He was born in Lima, Ohio, thirty-nine years ago.

NATIONAL MUSIC WEEK

Through the wide-spread interest and support of the churches to the National Music Week movement throughout the country, the National Music Week Committee has just issued a "Special Sunday Service" for the inauguration of this annual celebration, which occurs on the first Sunday of every May. The Federal Council of Churches of Christ in America, having examined the first draft of this publication before it went to press and suggesting one or two additions to its

The Soul and the Crowd

A Sermon by Rev. Joseph Fort Newton, D. D., LL. D., of The Memorial Church of St. Paul, Overbrook, Philadelphia, Pa.

"Jesus said, Who touched me? Peter said, Master, the multitude throng Thee, and Thou sayest Who touched me?" Luke 8:45.

TAKE any page in the Life of Jesus, and one has always the feeling that it might have been written yesterday, or this morning. He was so in touch with life, and so in tune with the Infinite, that we can hardly think that he moved to and fro in a day far gone. Nor is the reason far to seek. Outward changes have been many, but in its essential realities life remains today what it was then, and what it will be ages hence. Because Jesus lived the Eternal Life in time, he is a citizen of every age and every land—just as when a poet, like Homer or Burns, sings of love or death and the wayside flower, his song is immortal and never goes out of date. No other life has the same quality in anything like the same degree. That is why when we read the story of his days, he seems to draw near and walk with us along the way—every act a parable, every scene a symbol.

What a parable of the life of our day is that scene of the multitude thronging Jesus, pressing upon him, crowding him—yet not touching him! So near, yet so far. *Crowds* is the title of the book in which Stanley Lee describes so brilliantly the clutter of modern life, its clatter and its confusion. Never were human beings so jostled and jammed as they are today; never was life so teeming and turbulent. Our great cities, like New York and London, are human oceans in which the individual is no more than a tiny, lonely wave on a remote sea. Humanity moves in multitudes. Men think in mass. Often they huddle together in a way to suggest weakness rather than strength, ruled by the tyranny of the Many yielding to the pressure of Numbers, mistaking massed ignorance for wisdom. No wonder meditation is a lost art, since there is so little time to practice it, thronged as we are by a thousand things. Even our religious life is influenced by the crowd-spirit, and if a census is not more eloquent than a sermon, it sometimes seems to be.

Years ago the author of *Christus Futurus* told us how a man has not the same mind when with one neighbor as when with another. When he is with both his mind undergoes still another

PRAYER

Eternal Father God, something deep and haunting in our hearts draws us to this altar of beauty, seeking in fellowship what none may find alone. Lift us out of any dull, cold, peevish or rebellious temper of mind, lest we be too gloomy to hope and too wilful to learn. Melt our hardness, surprise our aloofness; open within us a fountain of prayer and praise—make us eager, tender, responsive.

Lord, if we have attained to any bit of fine behavior, if we have been held by the clutch of duty in a hard place, or helped any one along a rough road, we praise Thee and give thanks. If we have failed of what we knew was good and brave and kind, if we have turned aside from a hard task, or left some one to fall under a load we might have lifted, forgive us, Lord, though we may not forgive ourselves.

Thou knowest our lives are low-vaulted and troubled, only a muddled memory of what they ought to be. Live in us more richly; make our faith in a uniting assent to Thy holy will, our experience a revelation, our service a sacrament. In faithfulness may our faith be fulfilled, and Thy reality unveiled in lives of purity, pity, and the joy of doing good. In the name of Jesus Christ our Lord, Amen.

modification. When he lives in a village his mind is modified by the pull of the common mind of that village. When he goes up to the town the larger environment affects him visibly, if not consciously; and again and more so in a city. Such is the psychology of the crowd, so much studied in our day, whereby a man in a mass is other than himself, either for good or bad. Few can resist the contagion of a crowd. Either we are exalted or degraded, owing

to the crowd we are in, which may be a congregation at prayer or a mob in riot. At any rate, we do and think things we should hardly think or do alone. However mixed its motives may be, gaping curiosity walking side by side with yearning need, it means much to be in a crowd that is following Jesus. At least, we are going in the right direction, and, swept along by the bustle and presence of the crowd, we may be carried further than we otherwise would go. But crowd religion is not enough, as we learn sooner or later, in time of trial and tragedy, if in no other way.

Here again the parable fits the need and situation of our time. Nearly all of us grew up in the atmosphere of Christian ideas and accept, in some degree, the facts about Jesus, and the teaching of His words. That is to say, we are in the crowd that is following Him in a general way. Most of us, however, are like the man in the Wells story—*Mr. Britling Sees It Through*—to whom God was a thing of intelligence, a theory, a report, something told about but not realized. His thinking about God was like some one who had found an empty house, very beautiful and pleasant, and full of the promise of a fine personality. He had wandered through the house, making many curious explorations, but had never met the Master of it. Then came war, with its measureless woe and bitter tragedy. Amidst the darkness and confusions, the nightmare stupidities and the hideous cruelties of it all, he heard, downstairs, dear and friendly, the voice of the Master coming in. Of course, the man in the story is Wells himself, whose mind is like a crowded city, and who has since pressed through the throngs of his thoughts and found God!

Of all those that followed Jesus that day, only one sick woman pushed her way through the crowd and touched him. Nor did she do it because of the crowd, but in spite of it. For years, St. Mark tells us, she had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." St. Luke, himself a physician, spares his profession this severe satire but he admits the fact. She heard of Jesus and "kept saying over and over to herself"—such is the force of the imperfect tense of the verb—"if I but touch His

This sermon and the accompanying prayer are from *THE TRUTH AND THE LIFE*, published by the George H. Doran Company (\$2.00) and are used by permission from the publisher.

garments, I shall be made whole." Such a story represents a vast chapter in the book of human life. How many there are who languish in weakness, pursued by pain, hoping against hope, as year drags after year! If all such were gathered together at one pool of Bethesda, what a scene it would be to stir the heart and break it. Yet illness need not be an unmixed evil, unless we make it so. It makes us think of many things we often forget. Day by day the perspective changes and we learn to estimate all the world offers at its proper value. Happy we are if it leads us through the crowd to the Healer of our souls!

In an old bookshop in London I found two tiny books side by side. One was entitled *What Will You Make of Sickness*, edited by the late Thomas Higginson from the discourses of Epictetus. It was like a tonic to read it, bring back that brave spirit of the olden time who made so fine a fight for spiritual liberty in the midst of physical infirmity and social slavery. It was the high, stern Stoic spirit in it, holding that nothing is either good or evil save in the will, and that we have in us the power to transmute our ills and make them servants of the soul. The other little book was called *Health and Holiness*, by Francis Thompson and its subtitle tells us that it is "a study of the relations between Brother Ass, the Body, and the Rider, the Soul." Among more robust in the olden times than other things it points out that men were more robust in the olden times than they are now, more stolid, less sensitive. Asceticism, he insists, was needed to tone the body down in those days, whereas with us the body needs to be reënforced and toned up to meet the demands of life. He might have added that the unsettlement of faith in our time has wrought havoc in human hearts and nerves. However that may be, there has come upon us a whole swarm of nervous ills of all sorts, unknown to our fathers, and we are sorely plagued.

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Samples and Particulars Free

The National Religious Press
Grand Rapids, Mich.

Along with this scourge, in answer to a deep need, there has come a new health mysticism, of which we need to take account. James analyzed this movement years ago, pointing out the elements entering into it, describing it as a product of America. It takes many shapes, but at bottom it is an effort to realize religion and apply it to both body and mind. Crude it may often be in its thought—lacking, as some one has said, the strength of true simplicity and the wealth of true profundity—but it is a force to be reckoned with none the less. Nothing is easier than to indicate its limitations—its tendency to make health an end instead of a means, its evasive optimism, its lack of liberating self-forgetfulness and sweet humility. But that is not the whole of the matter. They are blind who do not see in it a human need reaching out after spiritual laws and divine forces, seeking to put them to the uses of life. The result is a recovery, in some sort, of a truth known to the early church, and which the church today is guilty of unfaith, as of folly, in losing. Instead of being angry at its own failure, the church ought to be glad that so many have been blessed, and asked why it is so.

Many of our ills—many more than we think—as we now know, have their roots less in physical disorder than in spiritual discord, and when that discord is removed, the body becomes normal. An old, old truth, to be sure, but a great truth, all the same, and one that we had lost sight of along with much else. Through it thousands in our day have found their way to fellowship with the Love that will not let us go, rejoicing in deliverance from haunting fears and false sorrows which made life one long misery. Gentleness and kindness have taken the place of dread and discontent, and they see life as a sunny upland where once it was a valley of shadows, drab, drear and desolate. Dear John Woolman, as we learn from his Journal, was one day taken ill, and he began at once to inquire as to its spiritual cause. Finding the cause, as he thought, in conformity to certain customs which he believed were not right, he set down in his quiet and gentle way how he met his affliction:

"Feeling the desire of further purifying, there was now no desire in me for health until the design of my correction was answered. Thus I lay in abasement and brokenness of spirit, and as I felt a sinking down into a calm resignation, so I felt as in an instant, an inward healing of my nature, and from that time forward I grew better."

Woolman sought health of soul first, and to attain it he was willing to endure pain, if need be, for his further purifying. Others, not so used to the

ways of the spirit, are now groping after spiritual laws in the midst of physical weakness. Many a man, like Francis of Assisi, seems unaware that he has a soul until an illness lays him low and makes the fact known. Only the other day a lady came to tell me how her faith was unreal, and the words of Jesus seemed like whiffs of perfume that float on summer winds, until she lay at the gates of death. Given up to die, she learned that those words are in fact the very laws of life, and laying hold of them as such she was lifted out of the shadow. Like the woman of old, she pushed through the throng of shadows and touched the hem of His robe and was healed. Today her faith is not a tradition, not a theory, not a report, but a fact of which she has proof in health of body and joy of spirit.

But if health of soul should be our first concern, and is always attainable, it is not so of physical health. Not a few of the noblest and sweetest souls have become such because in the exigencies of pain and trouble they have been driven back to the soul within the soul, and there have found the secret of strength and peace. Some of the saints came to their heritage of spiritual power, being made perfect through suffering. In weakness they were made strong, in sorrow they were sanctified. St. Paul prayed earnestly that his thorn in the flesh might be removed, but it was not to be so. In spite of it, perhaps because of it, he became the mighty and tender spirit that he was, rich in sympathy, radiant in power. Stevenson lived with death at his elbow, in the faith that "the truest health is to be able to do without it." Such bodily ills as cannot be healed can be overcome by a high and daring faith which lays hold of the love of God, realizes it, and rests in it.

There is in each of us, did we but know how to make use of it, what Ruskin called a "touch faculty," by which we may have access to vast, unguessed powers that are always and everywhere near us. Some have no doubt read that story called *The Saint*, by Forgazzaro, in which the whole of modern Italy is spread before us in a picture. It is a new version of the life of Francis of Assisi, written with rare insight and art, bringing back the glow and wonder of days of old. Many gather about the Saint and are healed, the while he speaks very plainly of their sordid selfishness in seeking ease of body and remaining sick or unclean of soul. Modestly he disclaims all power, all magic, save such as every man has in his own soul if he will only make use of it—the power of faith by which we may touch the hem of a flowing gar-

What a Motto and a Multigraph did for Grace Methodist Episcopal Church, Richmond, Indiana

They increased church membership from 400 to 1000 and paid off a \$50,000 debt.

Read below the interesting story of the pastor, the Rev. Alfred H. Backus.



THE MULTIGRAPH

Seven years ago, in 1919, Rev. Alfred H. Backus was appointed pastor of the Grace Methodist Episcopal Church, Richmond, Indiana. Grace Church was at low ebb, with a membership of four hundred and the largest church debt in the North Indiana Conference.

Last year Rev. Backus left to go to Peru, Indiana. But it was a new Grace Church that he left. There were 1,000 active members on the church roll. Its debt of \$50,000 had

been paid off, and now when you say Grace Church to Methodists in that conference they immediately visualize a church which is taken for a model.

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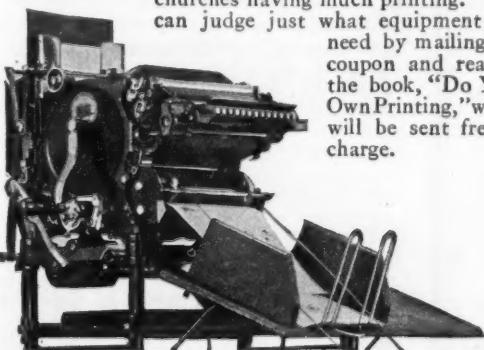
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Write for literature and a membership application blank. Please be sure to state your DENOMINATION and AGE at last birthday. Mention Church Management.

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ment vast and white, and find purity and health of spirit.

"You exalt me because you are blind. If this girl is healed, not I have healed her, but her faith has made her whole. This power of faith is in God's world, everywhere and always, like the power of terror, which causes us to tremble and fall down. It is a power in the soul, like the powers which are in water, and in fire. Therefore, if the girl is healed, it is because God has put this great power into His world; praise Him for it, not me. And now, listen! You offend God by believing His strength and bounty to be greater in miracles. His strength and bounty are everywhere, and always infinite. It is difficult to understand how faith can heal, but it is impossible to understand how these flowers grow. It is well to pray for health, but pray still more fervently to be able to adore the will of God, when it gives you death, as when it gives you life."

There speaks a sweet voice telling us the old truth taught by Jesus on the hills of Galilee. The church has all the sources of infinite power, without a mutilated gospel, if it will but realize and make use of what it has. No man need give up the gospel in order to be healed; he need only to practice it. Still, as of old, the Teacher, the Healer, moves to and fro in the midst of our crowded modern life, seeking to save us from ourselves and from the troops of ills that beset us. He is no dead fact lost in the mist of time, but a living presence to be known and loved as truly as in the days of his flesh, if like the woman in her need, we make our way to him through the throng and touch his seamless robe. Legend tells that her name was Veronica, and that she lived at Cæsarea Philippi, Eusebius says that he himself had seen at the gate of her reputed residence in that city a group of statuary, representing her kneeling at the feet of Jesus, who was stretching out His hand toward her.

Also, there is a lovely tradition that when Jesus was on his way to the hill outside the city gate, fainting under the burden of his cross, that it was Veronica who pressed through the crowd, as she had done on a day long gone, and gave him a handkerchief to wipe his brow—ministering to him in his tragedy with tender, womanly touch, as he had ministered to her of his grace and power.

A faithful man is a work-full man.

* * *

The man who forgets to be thankful has a paralyzed soul.

* * *

The reality of prayer is dependent upon the degree of our cooperation with God.

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The first thing we did was to make a statement before the church. The membership could readily see that some plan was needed. Then the pastor suggested that all pledge a penny a day, as an interest fund, for one year. A hearty response came and one hundred and twenty pledges were taken. The church has only one hundred members so the outlook was very encouraging. Many of these pledges came in the form of a check immediately for the three hundred and sixty-five days, so we had some on hand to meet our monthly bond interest. Of course some moved away and some did not remember their obligation, but at the end of the year we had collected three hundred and twenty-five dollars. Our people were very much gratified with the result, but we still needed more to carry out the balance of the year, that all pledges might be applied on the debt.

Then the pastor conceived the plan of holding a Men's Rummage Sale. The men were to solicit for this and receive from the farmers and business men anything they might have, and had no use for. This went far beyond that which was expected. Men gave horses, cows, calves, pigs, several loads of hay, and many other useful articles. The auctioneer kindly gave us his services free of any expense, and when we settled up all accounts we had put on a sale that had brought us over six hundred dollars.

We are now putting on these two plans every year and find that our people expect to subscribe this way. It does not seem to have any ill effect upon the other pledges of the church, such as the budget pledge, or the church debt pledge.

We just pass this along so that any church in a small place that finds itself in such a condition or with a debt hard

to raise, may try some such plan and may thereby solve their financial problems.—C. D. Gambrell, Grainfield, Kansas.

Young People Conduct Evening Services

Believing that young people grow best with carrying responsibility, and that when given responsibility young people will respond, Pastor C. F. Banning of Delaware Street Baptist Church of Syracuse, New York, turned over to his young people the four Sunday nights of February. The results vindicated his faith in the young people. The services were more successful than even the pastor had hoped they might be.

The young people arranged the program. A young lady led the singing. A different young person presided each Sunday night. One of the young people read the Scripture lesson for the evening and another led in prayer. Four addresses were given by four different young people on the different nights, as follows: February 7, "What Young People Expect of the Church"; February 14, "The Kind of a Church Young People Like"; February 21, "What Young People Like"; February 21, "What Young People Need"; February 28, "What the Church May Expect from its Young People."

Good Resolutions

The following set of New-Year resolutions was used by Rev. Louis A. Banks on his holiday cards. They are good not only for the beginning of the year, but for all times in the year.

1. I will cater to the friendship of every youth I meet.
2. I will not exaggerate trivial experiences.
3. I will hold my temper when misunderstood or ridiculed.
4. I will not row over non-essentials.
5. I will not shove my blame on the other fellow.
6. I will use whip and spur to rout my laziness.
7. Where I have ceased to be useful, I will not hang on to be a nuisance.
8. I will not go fishing for praise.
9. I will reverence the good in the man who bores me.
10. I will hammer my self-importance.

You can't know too much, but it is easy to say too much. Silence is golden, often.

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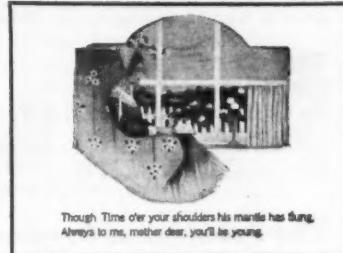
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As a framework and setting, the author follows the cycle of life—childhood, youth, maturity, old age and death. The title of the four parts are: The Age of Innocence; The Adventures of Youth; The Meridian of Life; Sunset and Evening Star.

The illustrations are without exception dignified, artistic and yet moving. He keeps away from the cheap, trite, hackneyed kind of illustration that so often has characterized the book of pulpit illustrations in days gone by. They are applicable to modern day preaching, and really illustrate.—P. F. B.

Church Music

Wonder Hymns of Faith, compiled by Scoville, Hackelman, and Sturgis. (The Standard Publishing Company, Cincinnati, Ohio.) This new general purpose songbook with orchestration for 15 instruments contains most of the standard hymns under the departments for Children, Invitation, Communion, Male Quartets and Special Choruses. The index with titles in caps and first lines in small letters is something new and convenient in indexes. There are also 30 scripture readings in the back of this book.

Doctrinal

Do Fundamentalists Play Fair, by William Mentzel Forrest. (The Macmillan Company, New York City, 125 pages, \$1.00.) This very recent work by the Professor of Biblical History and Literature of the University of Virginia is new in the field of a demand for "Fair Play" even in the realm of thought and religion. Dr. Forrest is inclined to the liberal interpretation but simply

because he believes thus does not demand that all others shall do so. He merely asks, very emphatically, however, that in studying sources and authorities and in methods of reasoning all thinkers shall be fair and then he has no doubt as to the results. He says that boys on the sand lot play the game according to the rules they have adopted or there is an immediate cry "No Fair." He implies that these boys are more fair than many thinkers. "All too few are the people in the world sincerely desiring to know and serve God according to the teaching of Christ. . . ." This plea of Dr. Forrest's for the worship of a Christlike God we think is only fair and extremely timely. He pleads that we shall not cry "Anti-Evolution" without investigating, not denounce assumptions, not promote sectionalism and racial hate in the name of Christ, not desert our Bibles for infallible autographs, and not substitute a heathen god for a Christian God. In concluding his "Results from Fair Play" the author writes: "Our differences are nothing, our agreements are all sufficient, if only we will play fair." —R. W. A.

Religious Experience and Scientific Method, by Henry Nelson Wieman, Ph.D. (The Macmillan Company, New York City, 387 pages, \$2.25.) Religion is not yet a science but the author of this volume and Professor of Philosophy at Occidental College predicts the time is coming when it will be so. He maintains that there was once a time when physics, chemistry and biology were unknown even though there was a scattered knowledge about these subjects. The knowledge we have in religion, Dr. Wieman thinks is still sadly unorganized and not properly based. For him religion must rest upon the same sense preception as the natural sciences. Mysticism as a means to knowing God does not satisfy the writer. He divides his work into three parts. The first treats of the assistance scientific method can render religious experience, implying that it can do for religion what it has done for chemistry. In his second division he holds that for the maintenance of growth in science, religious experience is necessary. In the concluding section the author tells his own idea of the nature and function of religion, stating that it rests upon "a different but equally valid apprehension of the universe from that embodied in the natural sciences." His attitude of the interdependence of science and religion is fine. For the one to ignore the other is futile. It is the proper relation that needs to be discovered. In a striking fashion in his introduction Dr. Wieman says that religious experience is an experience of an object which is as external to an individual as the experience of a tree or a stone. To make it less perceptible than that will make religion a growth of sentimentalism and its object will become as mythical and valueless as Santa Claus.—R. W. A.

Cosmic Evolution, by Professor John Elof Boodin, Ph. D. (The Macmillan Company, 484 pages, price \$3.50.) Dr. Boodin, the author of "Cosmic Evolution" is Professor of Philosophy in Carleton College. His book "is the serious attempt of a philosopher in good standing with both his American and British colleagues to prove that the higher categories—life, mind and God—are intrinsic to reality, and not chance additions of human fancy; that they are not only as real as those of the physical sciences, but that the weight of the evidence confers a superior jurisdiction upon them and enthrones God as the creative genius of the cosmos."

In other words the author is making another attempt at some sort of a working agreement between science and religion. Like every other thoughtful person he sees that scientific materialism is in conflict with religious idealism, and he seeks so to interpret science as to do away with this conflict.

The reviewer is not sure that Dr. Boodin has succeeded in his special attempt to the satisfaction of many others besides himself, but at any rate his serious attempt deserves high appreciation. He is certainly on secure ground when he insists that any adequate interpretation of the world must include a painstaking survey of the facts of "our spiritual as well as our sensuous experience." He believes that scientists who think they can get at an understanding of the world by laboratory observations while they ignore inner experience are on the wrong track.

One of the finest passages the reviewer has found is this: "There is in us the impulse for immortality. There is the consciousness of the unfinished task, of the larger creative destiny. We cannot see our place in the infinite future. But we must work in faith for the promise. We must have faith that the creative Providence which has led us hitherto with infinite care and pain is not playing an idle game, cannot be permanently defeated in its striving." —J. E. R.

Devotional

The Open Gate to Prayer, by Mabel N. Thurston, (Fleming H. Revell Company, 60 pages, 60 cents.) This book is written with the conviction that what is needed on the subject of prayer is not more arguments but more training in its practice. The author actually

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well indexed and there are brief explanatory notes in connection with some of the material. It would be extremely difficult to give a good conception of the quotations which are used. Some are from the Elizabethan period, others are very modern, but all the selections have been chosen because of the idea behind them.

Youth

Jesus Among the Children, by C. S. Woodward. (George H. Doran Co., \$1.75.) This book might well be called a children's life of Christ. It is a series of addresses on the life of Jesus originally delivered at a children's church service in England. The story of the Master's life is told simply and directly, with much play of imagination. Sometimes these imaginative touches appeal to the critical reader, and sometimes they do not. I found the story of Jesus' inner struggle as he left home most stimulating, but I did not care at all for the story of the cleansing of the temple, curiously placed at the very beginning of his ministry. Probably none of us would tell the story as Mr. Woodward tells it, but we can all learn something from him. His vocabulary is simple and picturesque, and well within the understanding of a child. At times he brings the reality of Jesus' life home to the reader with marked dramatic power—J. R. S.

Biographical

Finding the Trail of Life, by Rufus M. Jones. (MacMillan Co., 148 pages, \$1.75.) The author is professor of Philosophy in Haverford College and here gives us an autobiographical sketch of the growth of religion in a boy's life. Those whose boyhood was not the preface to a career of the breadth of Dr. Jones' will, nevertheless, find that this boy did not differ so greatly from other boys, aye, and girls. The book shows us the inner life of a very normal boy growing up under surroundings conducive to spiritual and intellectual development and carries us along the road of understanding a boy's mind.

Not a little of the value of the book lies in the writer's description of his experience in the Society of Friends. Reared in a family which supplies many leaders for the Friends, Dr. Jones records for us and for the future the sturdy living and high thinking of a people whose nearness to God and faithfulness to the world has entitled them to the name they bear.—M. G.

Fanny Crosby's Story of Ninety-four Years, by S. Trevena Jackson. (Fleming H. Revell Company, 192 pages.) The fact that the publishers have just issued the fifteenth edition of this book shows how strong the appeal of the blind song writer is eleven years after her death. Her life story is closely entwined around the evangelistic history of the nineteenth century. Shut out from the light of the world by her affliction she opened her heart to all of the light which God had to give her. When her mother found out that her little girl was never going to see physical things she wisely told her that two of the world's greatest poets sang in darkness. She explained to the child that God sometimes deprived people of some physical faculty in order that the spiritual might develop. A

shows the way to the fine art of prayer and trains the reader in it. The book is well adapted for the purpose of class room work among young people and adults. It follows the Lord's Prayer, clause by clause, in a series of lessons. At the end of each chapter is a questionnaire which is intended to stimulate discussion. The best thing we can say about the book is its usableness.—P. F. B.

Modern Religious Verse and Prose, an Anthology, by Fred Merrifield. (Charles Scribner's Sons, 471 pages, \$3.50.) This is an anthology with a purpose and direction. The editor has brought together a very wise selection of verse and a very limited amount of prose to show the growth of humanity toward God. The sections of the book are "The Irrepressible Yearning after God," "The Upward Urge of Life," "God the Infinite Life of the Universe," "The Divine Possibilities of Man," "Jesus in Every-Day Life," "Service and World Brotherhood," "Co-operation with God," "The Spirit of True Worship," "The Eternal Value and Continuity of Life." The volume is

wise mother that. At eight years of age her little blind poet began to write. Fanny's *invictus* has the spirit of the conqueror:

O what a happy soul am I,
Although I cannot see,
I am resolved that in this world
Contented I will be.

How many blessings I enjoy,
That other people don't.
To weep and sigh because I'm blind,
I cannot, and I won't.

Various Topics

Little Books on the Christian Life. (George H. Doran Company, \$1.25 each.) *Our Father*, by Anthony C. Deane, M. A. (159 pages, \$1.25.) The author is the Canon of Worcester Cathedral. In this book is a contribution to the devotional study of religious themes. The introduction contains a lesson in modern scholarship which the interested layman will appreciate. The author has contributed a study in the meaning of words and phrases of the Lord's Prayer in their Jewish setting. It is a carefully constructed background which Jesus' life probably furnished the words as he spoke them, rather an emphasis of the social teachings for application to our own day. This gives us the greater "practical helpfulness" of the prayer.

In the Form of a Servant, by Rev. Frank H. Ballard, M. A. (203 pages.) It is a layman's book on the childhood of Jesus and on themes dealing with the attitudes of his mind in his mature years. The childhood chapters are more popularly written than a few of the other books on the subject and are fruitful material for teachers in the church-school.

The Key to the Kingdom, by Rev. James Reid, M. A. (217 pages.) The beatitudes, which are hidden in the memories of many but in the understanding of few, are held to be a description of a true Christian. Here they are well clarified and because of the clarification are made vital in one's personal life. A quotation from the chapter on "The Persecuted"—"when you are walking the way of the Cross, you are on your way to the Resurrection and the Throne." What a wealth of thought in that sentence!—M. G.

Providence—Divine and Human, Volume I, by E. Griffith-Jones, B.A., D.D. (George H. Doran Company, New York City, 316 pages.) This is the first volume of a study of the World Order in the light of Modern Thought, from the London press of Hazell, Watson and Finey, Ltd., by the author of "The Ascension Through Christ," which published twenty-five years ago is now in its tenth edition. In this particular volume of Dr. Jones' work he deals with the world as God made it and its development into what He wanted it to be. (He proposes in a later work to complete his thought by treating the human side of the problem of Providence and showing that through the fellowship of man with God in the control of the human world, man reaches his proper place in the Providential order.) The believer with a troubled faith will find Dr. Jones particularly helpful. The essential doctrines of religion are taken for granted but in his clear and thoughtful way he tries to help the perplexed believer to

harmonize his faith with the world view of modern science and philosophy, and to "express it so far as that can be done without detriment to spiritual values" in the thought form of our time. The author admits that if he can convince folks with honest problems in their faith that it is possible to be both a consistent evolutionist and a convinced Christian at the same time, he will feel that he has done a great work. His inference is that largely we all agree on actual facts and thought but our phrases and word and thought forms often cause difficulty because they differ. He very clearly states that he thinks earthquakes are the result of the meeting of several natural forces, pestilence is the result of broken natural laws, and famine is usually the result of unfortunate circumstances in the change of seasons or even the faulty foresight in the storing and sale of provisions. He does not believe that these are evils visited by a loving God upon an innocent people. He contrasts the thought of the 18th Century preacher with the Hibbert journal writers and concludes that the former with the idea that God shows his power in world catastrophes, weakens faith, while the latter, with the conception that the earth is Man's training ground for partnership with God, Creator and Sustainer of the Universe, strengthens the faith of the hesitant one.—R. W. A.

A Handbook of Christian Ethics, by D. S. Adam, D. D. (Scribner Sons, New York, \$3.00.) This volume is very modestly described in the title as a handbook; it would scarcely be an exaggeration to say that it is an encyclopedia of Christian ethics. Practically every duty and virtue of which one can think is treated simply and clearly upon a background of comprehensive knowledge. Dr. Adam has the quality, rare in scholars of such erudition as his, of bringing his knowledge to a focus in terms that are both practical and luminous.

The treatment falls into three parts. The first is general and deals with such questions as the divine and human sanctions of conduct, the sources of our knowledge of the moral ideal, and the modes by which this ideal can be realized. The second part deals with the ethics of the individual and embraces such questions as the outward discipline and inward development of the Christian life, the classification of the Christian virtues, and a penetrating exposition of the cardinal virtues of the ancients, wisdom, justice, temperance, and courage. The third section treats of social ethics, and expounds the duties of family life and the professions and duties toward the state and the church.

A mere survey of the table of contents in the light of the author's massive scholarship and the order of his mind should convince any preacher or teacher of religion that he has here a mine of wealth in easily accessible form. One of the great weaknesses of much present day preaching lies in its lack of emphasis upon the ethical content of Christianity. Yet the Sermon on the Mount and many of the parables of Jesus, as well as his doctrine of the kingdom of God, are predominantly ethical in tone. It can be used with profit as a book of reference by every

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The Home Bulletin Board

Frederic S. LaRue in "The Adult Leader" tells of a Home Bulletin Board which was used in his home. It was made of soft wood and finished to harmonize with the woodwork in the living room where it was hung. The board was about 18 inches by 24 inches and was hung low enough so the children could see it readily. On it from time to time were tacked clippings, pictures, etc. For example, in February a picture of George Washington was put on the board and also a clipping telling something about the life of the artist who painted the picture. When the children were small, Mr. LaRue says they used mainly pictures, but as they grew older all sorts of material dealing with current events, quotations from the writings of famous men and women, and mottoes were used." The children were encouraged to help find material for the board. Such a bulletin board could be used in helping to learn many interesting things about the history of Christianity. Hymns of the church and something of the life of those who wrote them could be posted as well as famous sayings of many of our great Christian heroes. It would present many possibilities.

JESUS MUST HAVE THE CENTRAL PLACE

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His to the utmost, that same desire which in early days in New Orleans filled me each morning, and sent me joyfully skipping to my work."—Henry S. Coffin in "What Is There In Religion?"

A Challenge

You can worship God in your home on Sunday—but you don't!

You can worship God in the mountains and at the beach—but you don't!

You can worship God on the lakes and on the rivers—but you don't!

You can worship God on the road in the auto—but you don't!

You can worship God in a different church each Sunday morning—but you don't!

You can worship God in your lodge and neglect the church—but you don't!

You can worship God by sending the children to Sunday School and staying at home—but you don't!

You can worship God by going to church and taking the children with you—but you don't!—Baptist Reporter.



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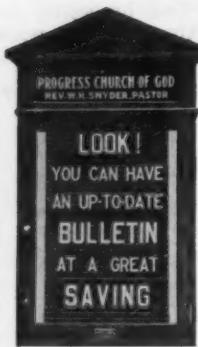
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Vital News Notes

Sofia American Schools

It has long been the dream of The American Board and the Women's Board of the Congregational Churches to bring their boys' and girls' schools now at Samokov, Bulgaria, to Sofia, the capitol. The land has now been secured and the Sofia American Schools have been incorporated. A president and trustees have been elected and sufficient money for operating expenses for five years has been raised. As soon as money can be secured for new buildings the change will be made. The schools will be on a par with the International College at Smyrna and Anatolia College at Salonica. Professor Floyd H. Black of Robert College, Constantinople, is to be the new president. He has travelled extensively in the Near East and Europe and understands the political, historical and religious background of the people of both Bulgaria and Turkey. His wife, a native of Bulgaria, is a graduate of the girls' school and will be of great assistance to her husband in his new work.

New President for Fisk University

Thomas Elsa Jones, who is just completing his studies for his Ph.D. at Columbia, has been chosen as the new president of Fisk University. Mr. Jones is a member of the Society of Friends. He is a graduate of Earlham College, Hartford Theological Seminary and has studied also in England. He served for ten years as a Quaker missionary in Japan and during the war as director of the Y. M. C. A. in Vladivostok. There has been some dissatisfaction recently at Fisk because the student body and alumni have not had as large a share in the direction of the school as they wished. This, however, has now been granted them and it is expected that the new president, the students and alumni all working together will make an even greater Fisk of the future.

Seminar in Mexico

Hubert C. Herring, secretary of the Congregational Commission on Social Relations, has organized a Seminar to meet in Mexico City, April 10-20. The purpose is to study the religious, social, economic and political conditions south of the Rio Grande. The Mexican government has promised hearty co-operation in the endeavor to study the real

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situation. About twenty-five ministers and laymen are to make the trip. Among them are J. Edgar Park and Ernest Guthrie of Boston, W. W. Patton and M. R. Boynton of Chicago, ex-Governor Sweet of Colorado, John R. Scotford of Cleveland, Paul G. Macy of Toledo, Nicholas Van der Pyl of Oberlin, Herbert A. Juinp of Ann Arbor, Robbins W. Barstow of Madison, Noble S. Elderkin of Duluth, E. P. Ryland of Los Angeles, and Frank F. Fox of El Paso.

Periodicals Merge

"Christian Work" and "Christian Century," two of our undenominational religious periodicals, have in the past covered nearly the same fields. The time has come now when their publishers have decided to merge. Thus two periodicals, one whose history dates back a hundred years, and the other whose first issue many of us can remember, will henceforth be published as one paper from the offices of the Christian Century in Chicago. The editorial staff of the Christian Century will remain the same with the addition of Dr. Lynch, Mr. Huntington and Mr. Eastman from Christian Work as contributing editors.

Calkins to Give Lectures

Dr. Raymond Calkins will give the Lyman Beecher lectures at Yale University instead of Dr. W. E. Orchard of London, as we previously reported.

New President of Valparaiso

Valparaiso University at Valparaiso, Ind., now under the auspices of the Lutherans, has chosen as their new president Professor W. H. T. Dau of Concordia Theological Seminary, St. Louis.

New Hindu Leader

Mrs. Sarojini Naidu, a Hindu poetess, has been elected president of the Indian National Congress to succeed Mahatma Gandhi. This may prove to be a very significant event. Mrs. Naidu attended the woman's college of Girton at Cambridge in the nineties and was well known not only as a poetess, but also because she was the first high born Brahmin girl who broke with the traditions of veil and caste in seeking an English college education. Mrs. Naidu has been a loyal follower of Gandhi. By her inaugural address, however, she seems to have changed some of her views. Her future, politically, seems to be something of a question as she will head a divided party and Gandhi is to retire from active politics. Regardless of political results, however, her election will have a marked effect on the status of women in India. Some are already calling her India's Joan of Arc.

Teachers in Uniforms

Some church schools are adopting the policy of providing uniforms for their teachers. St. James' Presbyterian Church of New York City has been giving the innovation a trial and they seem to feel that it has added dignity to their service. They have also used uniforms for their church school ushers.

Goes to Chicago Seminary
 Rev. A. C. McGiffert, Jr., pastor of All Soul's Church, Lowell, Mass., goes next fall to Chicago Theological Seminary as associate professor of Christian Theology. All Souls Church where Mr. McGiffert has been serving has been an example of a harmonious union of Congregational and Unitarian churches. Mr. McGiffert's father is a seminary president and his wife's father is Dr. Samuel A. Eliot, president of the American Unitarian Association.

Church Advertising Clinic
 The Associated Advertising Clubs of the World will meet in June in Philadelphia. A clinic on church printed matter scheduled under the Church Advertising Department will be one of the features of the convention. Selected samples of weekly bulletins, programs, periodicals, etc., will be examined by a specialist who will point out the good and bad points. The attendants at this meeting will also have copies of the material to be discussed so they can easily follow the suggestions and benefit by them. Churches are invited to submit any samples of material they might like to have discussed in the clinic. Address Mr. Evart G. Routzahn, Russel Sage Foundation, 130 E. 22nd Street, New York City.

Knudson Takes Beebe's Place
 Boston University announces that Professor Albert C. Knudson is to be the new dean of the School of Theology, taking the place of Dr. James A. Beebe, who resigned to accept the presidency of Allegheny College. Dr. Knudson has been professor of systematic theology at Boston for several years and prior to that professor of Old Testament.

A Useless Church
 The useless church has been found. It is being built to fulfill instructions given in the will of the late J. T. Crumbaugh, an eccentric farmer living near Leroy, Illinois. He was a spiritualist and though there are no other spiritualists near his home he stated in his will that a spiritualist church costing \$50,000 was to be built. Half as much money is to be spent on furnishings for the church which will probably never have a pastor or congregation. It is only to be attended by spirits. Even an income for maintenance was provided for in the will. Attempts to break the will were unsuccessful—hence the useless church is nearing completion.

Roadside Bulletins
 Several chapels in the Yachow district of the Baptist mission are posting quotations from Chinese proverbs or classics as well as extracts from the Bible on roadside bulletin boards. By these quotations the missionaries are trying to show the people that the best in the Chinese teachings is fulfilled in Jesus teachings.

Buddhist Congress
 Delegates from Korea, Japan, China, Siam and India met at Tokio in the first Far East Buddhist congress. Their aim is to spread Buddhism over the world. It is evident from the establishing of institutions similar to our Sunday Schools that they are watching the methods used by Christianity in spreading the gospel and are adapting them to their own use.

flu—

is again sweeping over various sections of the country. Many thousands have been stricken. Pneumonia is a frequent and serious complication. In many places it is the worst epidemic since 1918-19.

This isn't a "scare." You know the facts. We just remind you of what we should all face. Disease is always with us. Many forms of sickness are highly infectious or contagious. Common sense says, "be prepared."

In recent weeks hundreds of our members have thankfully received benefits which helped them with the losses and expenses occasioned by "Flu." More claims come on every mail. We are glad the Union can be of service.

A minister is peculiarly exposed to epidemic disease because he is at the bed-side of the sick. He should secure and hold on to dependable sickness and accident insurance.

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Aitchison Dies Suddenly

In the death of Dr. John Y. Aitchison the Baptists have lost an able leader. For the past two years he has been assistant to the president of the University of Chicago and prior to that was the general director of the Board of Promotion. His death came suddenly while on the way to his office.

Home for Ministers

An apartment building is to be erected in Green Cove Springs, Florida, by James C. Penney, a chain store owner. It will contain 100 three room housekeeping apartments for veteran ministers, missionaries, and Y. M. C. A. secretaries and their wives. Dr. Daniel A. Poling is to head the James C. Penney Foundation which will choose the people who are to be given the opportunity of living in these apartments free of charge. They will be chosen from among the Protestant Evangelical denomination. Each family will have their own individual family life, but several projects are being considered whereby the men will have opportunities to spend their declining years in ministries of benefit to others. Mr. Penney, whose father was a minister, assumes all the expenses of the entire project which will be a memorial to his parents.

Buddhist Temple

The largest Buddhist Temple outside of Japan was dedicated recently in Los Angeles. The occasion was of sufficient significance for the brother-in-law of the Japanese emperor to come over for the service. It is said that Buddhist missionaries are to be sent to the United States to win converts for Buddhism.

Dr. Summerbell Leaves Iowa

Dr. Carlyle Summerbell, pastor of the Unitarian Church of Keokuk, Iowa, has accepted a call to the Unitarian Church of Roslindale, Mass. In Iowa Dr. Summerbell has been well known partly because of his keen discussions of modern religious problems.

A Unique Church

The Memorial Christian Church of Haines City, Florida, is probably the only rocking chair church in the world. Here are the bold outlines of its history. Two men, W. T. Brooks, a former evangelist seeking health in Florida, and Eugene C. Bryan, a returned soldier, met and went into the real estate business together. They prospered. Finally they decided to build the Memorial Christian Church in one of their new subdivisions. On a fifty-fifty basis a \$15,000 church was erected in memory of Mr. Brooks' little son. The building is fully equipped with all the necessities of a modern church. Rocking chairs were substituted for the usual pews and pulpit chairs. The church is privately owned and operated at the expense of the owners. Collections are not allowed. It aims to reach the unchurched of the community and give them an old fashioned country church. It is well attended. Special attention is given to good music and outside speakers are often invited to speak though Mr. Brooks presides at most of the services. Mr. Bryan, who became mayor of the city, died suddenly last January and was buried in the church yard.

Jewish-Christian Fellowship

It is encouraging to note the growing friendship between Jews and Christians in our country. In Tacoma, Wash., the congregation of a Jewish Temple joined with the First Christian Church in a Sunday evening service. The Disciple minister conducted the service and the rabbi preached the sermon. In Buffalo the members of the Lafayette Presbyterian Church joined with the Jews in their regular Friday evening worship. Both the rabbi and the Presbyterian minister gave addresses. Another interesting illustration is the arrangement between the Hebrew Union College at Cincinnati, Ohio, and Garrett Biblical Institute at Evanston, Ill., whereby each school once a year is to have a series of lectures by a professor from the other school. In accordance with this plan Professor Samuel S. Cohan recently lectured at Garrett on "What is Judaism?" The lectures at the Hebrew Union College will be on "Present Tendencies in the Christian Faith."

Gift to Presbyterians

Mrs. Medill McCormick, widow of the late Senator McCormick from Illinois, has given \$100,000 to start a fund to build a memorial Presbyterian church in Washington, D. C. Presbyterians for some time have talked of building plans for the capitol city and it is expected that this generous gift will hasten their project.

Dr. Petty to Succeed Conwell

Dr. Alonzo Ray Petty is to succeed the late Dr. Russell Conwell as pastor of Grace Baptist Temple, Philadelphia. Dr. Petty has been pastor of the Judson Memorial Baptist Church of New York City for several years and has had valuable experience to aid him in his new pastorate. In going to Philadelphia he stated that he desired less salary than that paid Dr. Conwell as he was a younger man who had not yet demonstrated his ability.

Apartment Houses

Two apartment houses are to be included in the plans for the new Hartford Theological Seminary. One will be for married students; the other, for missionaries. The new plant will be completed in the near future.

Sunday in Washington

The people of Washington, D. C., do not go to church as diligently as one might hope they would. On a given Sunday recently a canvass was made with the following results. In 40 churches there was an attendance of 7,000; in 40 theaters, an attendance of 50,000.

New Book in Braille

Gradually the number of books for the blind, printed in Braille, is being increased. It is announced that Victor Harlow's "Jesus the Man" will be published soon.

Lynching Report

Seventeen lynchings in the United States in 1925 against sixteen in the previous year are reported in the official report of the Commission on Race Relations of the Federal Council of Churches. Texas has a clean slate, for the first time since 1882 when full

records of lynchings were started. This it is claimed was largely due to the determined state wide effort made by newspapers, churches, clubs—yes, and even a few courageous sheriffs, to prevent any lynchings. Thirty-nine cases were reported in which officers of the law prevented lynchings. Thirty-two of these were in southern states. This shows progress. Thirty-eight states reported no lynchings, leaving ten states where lynchings took place.

Fortune Goes to Establish Peace and Unity

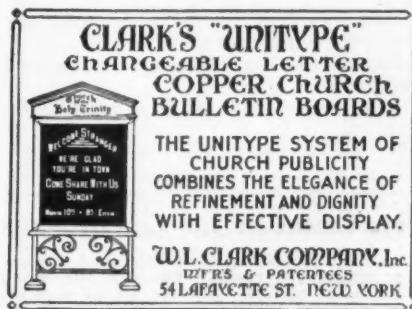
Sir Henry Lunn has shown his interest in peace and unity by the establishing of the Sir Henry Lunn Trust Foundation which will administer his fortune in the interests of world peace and church unity. Sir Henry was at one time a medical missionary in India.

A Church Library

Way back in 1859 William Appleton, whose father was the second minister of the First Congregational Church of North Brookfield, Mass., gave to First Church a few books and \$5,000 to be used in creating a library for the ministers of the church. It was to be used by the minister of the parish and passed on to each successor. At Mr. Appleton's suggestion a few books were purchased to start the library and the rest of the money was invested so that each year the minister could use the income for further purchases. Mr. Appleton's reason for making this gift was because he knew that the average young man just entering the ministry could not afford to buy all the books that he needed for his work. Today this library has over 6,600 volumes. The minister each year is allowed to spend over \$100 for books and magazines.

Budgets

Some of the women of Turkey are now struggling with household budgets. In order to help them along these difficult lines a course in home economics has been started in Constantinople at the Woman's College.

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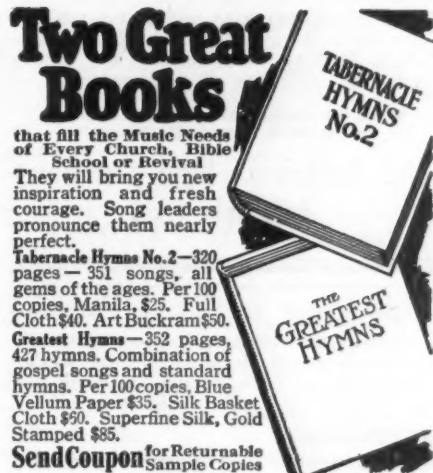
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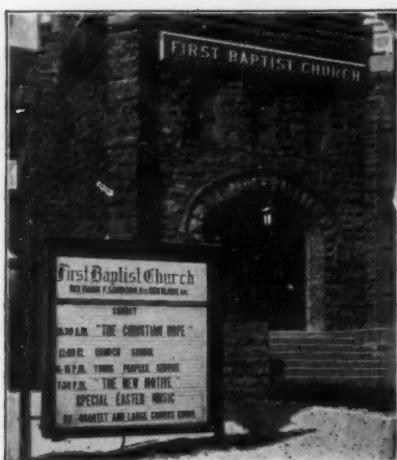
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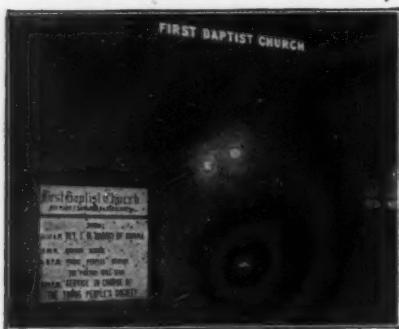
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Proctor's Association

One of the enthusiastic organizations of the Morningside Presbyterian Church of New York City is known as the Proctor's Association. It is composed of young men in the church who undergo training "to help the minister, sharing his responsibilities, and to some extent his problems, thereby catching something of his vision." Each year the one who has shown the highest qualifications is elected by the Association to be their president. He becomes "Church Proctor" and acts as an assistant to the minister. In this way valuable training is given the young men and the minister and church are benefited also.

Work in Mines

Sixty thousand women work in the underground mines of India.

The Community Awakener

"The Community Awakener," a monthly church paper in the town of Sycamore, Illinois, has recently been published for the first time. It will be a free agent of the people of the town and in it one may express his thoughts openly. Rev. Llewellyn A. Owen of the Universalist Church is editor and manager. The ministers of the Baptist, Methodist and Congregational Churches are contributing editors.

Undeveloped Power

Roger Babson quotes a fragment of conversation between two captains of industry, who stood viewing the great cataract of Niagara Falls. Turning to his companion, one man said, "Behold the greatest source of undeveloped power in America." "No," replied the other; "the greatest source of undeveloped power in America is the soul of man."

To Hate a Man

Is to put yourself beneath him.
Is always easier than trying to understand him.

Is usually to confess that you do not know him.

Is the beginning of suicide of the soul.

Requires less mentality than to adjust your differences.

Is to begin the wrecking of your own happiness.

Is to be as guilty as he is.—Canadian Baptist.

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The Point of View

"What! Another mite box?" in petulant tones
Remarked Mrs. Montgomery Madison Jones.

"They should not have to send out this kind of a letter.

I am sure we have given quite all that we're able.
Oh, well! I suppose it can stand on the table."

And then she went merrily off down town
To purchase a love of a new dinner gown.
(While the poor little mite box sadly sighed,
"I'm afraid I'll be terribly empty inside"—

"Self-Denial box?" in pleasant tones
Said Mrs. Thomas Henry Jones.

"Let's fill it full. I'm sure we'll be able
If we keep it right here on the living room table.

I suppose if we'd done our duty before, They would not have had to ask us for more."

And then she slipped in with a murmured prayer

The price of the dress she had hoped to wear.

("Dear me," said her mite box, glowing with pride,
"I do feel so very contented inside."
And it did.)

Dear Reader: What is your point of view,
And which kind of a Mrs. Jones are you?

Secure in the loving Father's care,
With His needy ones will you gladly share?

The Saviour speaks so tenderly,
"Deny thyself and follow me."

—Rachel Geddes Smith in "Missions."

Which Are You?

The bones in the body
Are two hundred or more;
But for sorting out people
We need only four.

Wish-Bone People:
They hope for, they long for,
They wish for and sigh;
They want things to come, but
Aren't willing to try.

Funny-Bone People:
They laugh, grin and giggle,
Smile, twinkle the eye;
If work is a joke, sure,
They'll give it a try.

Jaw-Bone People:
They scold, jaw and sputter,
They froth, rave and cry;
They're long on the talk, but
They're short on the try.

Back-Bone People:
They strike from the shoulder.
They never say die;
They're winners in life, for
They know how to try.

—Barney Coan in Presbyterian of the South.

"Funny, but aren't the compliments we least deserve the ones that most tickle our pride."

I cast my own shadow upon my path,
because I have a lamp that has not been lighted.—Rabindranath Tagore.

Who Will Show Us Any Good

OUR minister is despondent over the prayer-meeting. One hesitates to advise a minister. It is dangerous. It might seem presumptuous. But the people, the dear people, seldom attend. It is too much like a funeral. Instead, they stay at home, read, listen to the radio; or, perchance, go to a "movie."

Why not go to the prayer-meeting? Why, indeed, are not live, up-to-date thinking people eager to sit in in the average prayer-meeting and "sing themselves away to everlasting bliss" with hymns that have become mechanical, all but meaningless? How blest that church with a minister able to galvanize those precious old hymns into life! Who wrote them, under what stress, on what glorious day? Those ever sacred hymns are coined of heart blood, they are jewels more precious than rubies. No one asks tiresome autobiographies of their authors, but a word, a flash of information, a detail of some gifted soul, and that little band of faithful singers will sit up and sing as if for the first time those holy accents pierced the air. Every minister has, or should have books dealing with the origin and history of hymns; now and then he should cast as it were a picture on the screen, a cameo of thought, an illuminating word.

What churches are filled? How can they be filled? Is it the pastor who tires his people all out before he comes to the sermon? And what is the sermon? Is there a single *new* thought

in it? We Americans are so enamored of change that we cannot patiently listen over and over to things we already know and accept. When Pastor Robinson gave his farewell charge to the Pilgrims leaving Holland he said "new light shall break forth from God's holy word." And new light, new light, ever new light we are seeking. And who are the pastors that fill their churches? The men with new light.

It is an impelling, insatiable urge, an instinctive hunger, even a passion, in us for movement, progression, growth, change. "Who can show us any good?" is the cry of the ages, but it would seem that some pastors must be stricken as was Paul on the road to Damascus, before they can realize why their pews are empty. On Sunday night no service at all, or a baker's dozen in a church that should be packed. But the picture theatres are crowded, for ten and twenty miles the people drive in from the country to sit in a badly ventilated house to see life enrolled before them on the screen. Can a minister compete with the cinema? He can, and triumphantly. He has it in his power if he is of caliber sufficient to interpret the living present in the light of the Gospel.

The Treaty of Locarno,—what a

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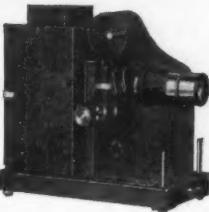
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theme is there. Apparently half the preachers have never heard of it, never caught the tremendous significance of that hour when the premiers of Germany, France and England locked arms as brothers, or when their pens traced names that made on-looking statesmen weep. The World Court, have our pulpits awakened to the up-rolling of that curtain on a time foretold in the book of Revelations? God's footsteps, His finger-prints are writing as in days of old. The Bible is not yet finished, it is still in the writing, and the hand of God can be traced in every daily newspaper. We with the eye, can read there inspiration, hope. In days of old our preachers dwelt on heaven. Why not hope of heaven—here.

We have some great ministers in America, but every one of them is a teacher, an interpreter. A few years ago I heard Dr. McElveen in Portland, Oregon. He certainly made that city "sit up and take notice." Simply by preaching living sermons, and in the light of the Gospel, answering living questions. His prayer-meetings were thronged. Then in San Francisco I heard Dr. Gordon. Better even than McElveen, more polished, more illuminating. It was not surprising to hear that he had the largest continuous audiences in that wonderful city. Then in Honolulu I heard Dr. Albert R. Palmer, better yet. A young Ariel, youthful, inspired, alive to the needs of today, he "found lessons in books and running brooks." To him "All is wheat that comes to the hopper," as I once heard President Henry Churchill King say. No wonder Palmer is at Oak Park now. He is a coming man. He has the vision, and the courage. Moving pictures are not in it with such men.

A Voice from the Pew.

Rules for the Killing of a Good Church

1. Don't come. (Psa. 42:4; 96:4.)
2. If you do come, come late. (Psa. 84:10.)
3. If too wet or too dry, too hot or too cold, don't think of coming. (Psa. 122:1.)
4. Don't imagine the front seats are for you. People might think you conceited.
5. Come bound to find fault. (Psa. 100:4, 5.)
6. Don't ever think of praying for the rector of your church. (Eph. 6:18, 19:11; Thes. 3:1.)
7. Don't sing. (Psa. 95:1,2; I Cor. 14:15.)
8. Don't attend week day service. (Acts 3:1, Acts 2:1.)
9. Don't encourage the minister but tell his faults to others. (Gal. 6:1.) If his sermon helps you, don't let him know, it might make him vain.
10. If you see a stranger in the audience don't offer to shake hands or ask him to come again.

11. Never try to bring any one to church with you. (St. John 1:41, 45; him to come again, people might think you bold. (Heb. 13:2.) St. John 12:20, 21.)

12. Don't believe in missions. (St. Matt. 28:19, 20.)

13. Don't give much to benevolence. (I Cor. 16:2.)

14. Let the minister do all the work. (Isa. 41; 6, 7.)

15. See that his salary is always behind. (I Cor. 9:14.)

16. If he does not visit as often as you think he should, treat him very coolly; he has nothing particular to do and could come oftener. (I Thes. 5:12, 13.)

17. Don't take or read your church paper.

18. Try to run the church. (St. Mark 10:42, 45.)

19. If you see anyone who tries to take hold and help carry on any of the church work, be sure to find fault, and accuse them of being bold. (II Chron. 31:20, 21.)

20. Never speak to anyone of Christ or His church; your minister should do all that kind of work. (Dan. 12:3; St. James 5:20.)

21. Don't go to church school, it is childish. (Psa. 1:9, 38, 54, 105, 130, 133; St. Matt. 18:4.)

22. Don't be particular how God's house looks inside or out, but keep your own home looking nice. (I Kings 6:21, 22; Haggai 1:2, 4.)

23. Insist on your views being adopted on all questions brought up before the church, and don't give in for the majority. (Matt. 23:10, 12; St. John 3:30.)

24. Don't join any of the church organizations. (Mal. 3:16, 18.)

25. When ill, don't send your minister word, he is supposed to find out himself. But tell all the neighbors how he neglected you during your illness. (St. John 11:3.)—Rev. W. T. Allen in Church Work (Halifax, N. S.).



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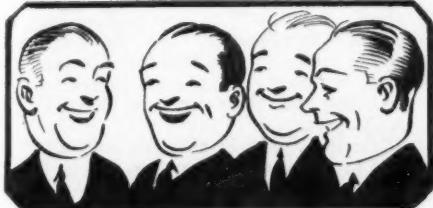
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On one occasion a minister delivered a sermon, ten minutes long—a very unusual thing for him.

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After the service the clergyman was met at the door by a man who, as a rule, attended services in another parish.

"Doctor," he said, "I should like to know whether that dog of yours has any pups? If so, I want one to give to my minister."—The Churchman.

A little boy asked his father: "What do they do when they install a new minister? Put him in a stall and feed him?"

"No, my son, they hitch him to the church and expect him to draw it all."—Presbyterian of the South.

A bookseller telegraphed to Philadelphia for a copy of "Seekers After God," by the Rev. Mr. Farrar, and received the following reply: "No Seekers After God in Philadelphia or New York. Try Boston."—The Outlook.

Plenty Like Her

"They tell me you're a newspaper writer," gurgled the sweet young thing. "That's so interesting! Do you know, it's awfully stupid of me, but I didn't know there was such a thing. I've always thought they printed newspapers!"—Cleveland Plain Dealer.

A few weeks ago a street-car company in a small Southern town was forced to place an antiquated car in service temporarily. As the car proceeded through the fashionable part of town, a smart young man jumped upon the step of the car and hailed the conductor:

"Hello, Noah, is the ark all full?"

"Yes, they are all in but the jackass; come on in," replied the conductor.—Forbes' Magazine.

A minister who lived in the suburbs said during his discourse:

"In each blade of grass there is a sermon."

Late in the following afternoon a member of his flock discovered the good man pushing a lawn-mower about his garden and paused to remark:

"Well, parson, I am glad to observe you engaged in cutting your sermons short."—Epworth Herald.

Dicky: "My dad is an Elk, a Lion, a Moose, and an Eagle." Mickey: "Wot does it cost to see him?"—Life.

A modern business man's little boy was sent to Sunday School for the first time. He came home with a small picture card illustrating the lesson.

"What is the card?" asked his mother.

"Oh, only an 'ad' about God," replied the boy.—London Tid-Bits.

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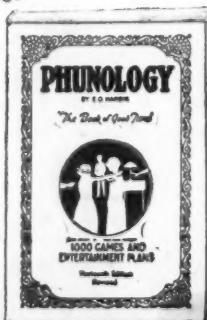
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